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Devotion to The Holy Ghost

By a School Sister of Notre Dame

*Have you received the Holy Ghost since ye believed?
We have not so much as heard whether there be a
Holy Ghost (Acts xix. 2).*

We read in the Acts of the Apostles that on one of his journeys, St. Paul "having passed through the upper coasts, came to Ephesus, and found certain disciples. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost" (xix. 1-2).

If St. Paul were to put this question today to some of our poorly instructed Catholics, perhaps he would receive the same response which he received from the Jews of old; moreover, even those who have heard of the Holy Ghost would probably have to acknowledge that they know very little of Him, or at least, do not sufficiently think of Him, and of all that they owe Him. Perhaps even those among us who profess to teach others the doctrines and truths of our holy religion should have to admit that we fail to realize how essential it is for every Christian to possess a knowledge and love of the Holy Spirit. This may account for our frequent neglect of devotion to the Third Person of the Blessed Trinity. The season of Pentecost is a very opportune time for all of us to reanimate our own fervor in regard to devotion to the Holy Ghost, and to increase our zeal for the spread of this important devotion.

Importance of this Devotion for Teachers

In His last discourse to His disciples on the eve of His Passion, Christ said to them: "I have yet many things to say to you; but you cannot bear them now. But when He, the Spirit of Truth, is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come, He shall shew you" (John xvi. 12-13). In these words the Holy Ghost was promised to the Apostles and their suc-

sors, particularly in order to teach them all truth and to preserve them from error.

The Apostles and disciples were to carry on the work of Christ, and to teach all nations those things which they themselves had been taught by their Divine Master. For this purpose they needed the assistance of the Holy Spirit, as is evident from the words of Christ, who knew that many of His doctrines had either been forgotten or had not been fully comprehended by His disciples: "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I have said to you" (John xiv. 26). It was through the assistance of the Holy Ghost that the Apostles succeeded in their labors for souls, and it is because of the guidance of this same Holy Spirit that the Church throughout the ages has been able to sanctify and save souls.

To those who have been called to continue the Master's work in the teaching profession, by aiding the Church in her God-given mission, Christ says, as He said to His Apostles of old: "I have chosen you and appointed you, that you should go, and bring forth fruit; and your fruit should remain" (John xv. 16). These fruits are the fruits of sanctification and salvation; and since the Holy Spirit is called the Sanctifier, Christian teachers should practice devotion to Him, and implore His aid in the work of their own sanctification and that of the children intrusted to their care.

To acquire the qualifications that fit them for their noble profession, it is necessary that Catholic teachers and educators implore the Holy Spirit to bestow upon them His sevenfold gifts. In addition to knowledge and understanding, the teacher needs wisdom, counsel, and fortitude. Without wisdom and counsel she will not be able to direct and guide the children on the path of virtue and righteousness; without fortitude she will not possess the strength and courage to persevere in her laborious and responsible work. Piety and fear of the

Lord will help her to lead a sinless life, and thus draw down God's blessing upon her labors.

Importance of this Devotion for Children

We teach our children to pray to the Holy Ghost before class, before confession, before listening to an instruction or to a sermon. But do we endeavor to impress upon them the overwhelming truth contained in the words of St. Paul, the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. iii. 16.) If children were trained from their tenderest years to realize the greatness and privilege of this indwelling, and to follow the inspirations of the Holy Ghost, their supernatural life would be a life of holiness, and virtue, of love and fervor, for "the charity of God is poured forth in our hearts by the Holy Ghost" (Rom. v. 5). It is by the operation of the Holy Ghost within our souls that we eventually become partakers of the Divine nature. "But as many as received Him, He gave them power to become the sons of God" (John i. 12).

Children should be taught, first of all, that they owe love and adoration to the Holy Spirit, as well as to God the Father and the Son; second, that they should cultivate a special devotion to the Holy Ghost; third, that they should be grateful to Him for His innumerable graces; fourth, that they should frequently implore His sevenfold gifts; fifth, that they should invoke His aid in trials, temptations, difficulties, and doubts; sixth, that they should faithfully coöperate with His graces. In order to develop and foster any devotion, however, the teacher must first make known the object of the devotion. A careful study of the Holy Ghost should, therefore, be made, especially in the upper grades and in the high school.

Who Is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity, true God with the Father and the Son; i.e., having one and the same nature with the Father and the Son. He is not merely an attribute of God, or some form of impersonal Divine energy emanating from the Father and the Son, but a distinct rational substance; or, in other words, a distinct Person.

The Holy Ghost is a Person of the Godhead, and consequently possesses the same perfections as the Father and the Son. When we speak of Him as the Third Person, we do not imply that the Father and the Son have a preëminence, for in the Blessed Trinity, no Person is older, none greater, none more powerful, and none more perfect than the others. The Holy Ghost is called the Third Person simply to distinguish Him from the two Others.

The First Person, from whom proceeds the Second, by generation, is called Father. The Second Person, who proceeds from the First by knowledge or generation, is called the Son. Our Savior says of Himself: "From God I proceeded and came" (John viii. 42). According to the Fathers, the words "I came" refer to His coming in the Incarnation; while the expression "from God I proceeded" refers to His eternal origin from the Father. This explanation or interpretation is confirmed by St. Paul's direct application to Christ the words of the Psalmist: "Thou art My Son; this day have I begotten Thee" (Ps. ii. 7). The Second Person is called

the Logos, that is, the Word, something begotten by an intellectual process. But the Third Person proceeds from the Father and the Son by a process other than that of generation; namely, by spiration, and therefore He is called the Holy Spirit. The term "spirit," which is derived from the Latin *spirare*, to breathe, is used by analogy, with the manner in which we breathe. Breathing is expressive of the attraction of the will for some loved object. It is the property of love to attract the one loving toward the object loved. The Holy Ghost proceeds thus, by an act of love, from the Father and the Son, and is therefore frequently called The Spirit of Love.

Holy Ghost Equal to Father and to Son

The Holy Spirit is equal to the Father and to the Son, for He is *consubstantial* with the Father and the Son. The Holy Ghost is called *God*, in various parts of Holy Scripture. "The Father, the Word, and the Holy Ghost; and these Three are one" (John v. 7). Moreover the Scriptures often refer to the Divine attributes of the Holy Ghost; for example, *Omniscience, Omnipresence, Omnipotence, Prophecy, Miracles, Remission of Sin*.

Other Names Given to the Holy Ghost

The Holy Ghost has been given various names, both in Scripture and in the writings of the Fathers. Among these various appellations we find the following:

The Divine Gift: In the liturgy of Ascension Day we find the following quotation from the Psalms: "Ascending on high, He led captivity captive; He gave *gifts* to men" (Eph. iv. 8). This is the Greek version of the Psalm. It would perhaps be more correct to say, "He gave a *gift* to men." The Greeks sometimes use the plural where we use the singular. The Holy Fathers interpret this *gift* as the Holy Spirit. St. Augustine says in reference to this passage: "Just as a body of flesh is only flesh, so the *gift* of the Holy Ghost is only the Holy Ghost." This Divine Gift has been infused into our hearts by the infinite love of God.

The Giver of Life: We read in Ezechiel: "I will give you spirit and you shall live" (xxxvii. 6); and Christ one day said to the Jews: "You will not come to Me that you may have life" (John v. 40); and again: "I am come that they may have life, and may have it more abundantly" (John x. 10). What kind of life did Christ come to give us? His own Divine Life — the supernatural life of the soul, to which He referred when He said to Nicodemus: "Unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God" (John iii. 5). It is by our divine birth through the power of the Holy Ghost that we possess the supernatural life of the soul.

The Spirit of Truth: When the Lord promised to send the Holy Ghost to His Apostles, He spoke of Him as the Spirit of Truth: "When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me" (John xv. 26). And "when He, the Spirit of Truth, is come, He will teach you all truth" (John xvi. 13). It is because the Spirit of Truth guides and directs the Church of Christ, that she is infallible in matters of faith and morals.

The Spirit of God: In his first letter to the Corinth-

ians, St. Paul reminds the faithful that they have been cleansed and sanctified not only in the name of Christ, but also in the name of the Holy Ghost: "You are washed, you are sanctified, you are justified in the name of our Lord Jesus Christ, and the Spirit of our God" (I Cor. vi. 11).

The Paraclete: Christ had been the consoler and comforter of His Apostles in their hours of weariness, of suffering, and of desolation. Before He returned to His Father, He promised them that they would not be deprived of this consolation, for He would send them the Holy Ghost: "I will ask the Father, and He shall give you another Paraclete" (John xiv. 16). The Holy Ghost has performed the office of Paraclete in the Church, as well as in individual souls, since His first coming on Pentecost Day. He is the supreme and only real Comforter of souls.

The Sanctifier: St. Paul reminds the Thessalonians that the work of their sanctification is due to the Holy Ghost when he says: "But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first fruits unto salvation, in sanctification of the spirit, and faith of the truth" (II Thess. ii. 12). Although the work of sanctification is common to all three Divine Persons, nevertheless, as a work of love, it is due to the Holy Ghost, the Spirit of Love, as the Apostle says: "You are sanctified in the Spirit of our God" (I Cor. vi. 11). The Holy Ghost sanctifies us by His grace, makes us pleasing to God, and aids us to perform the works of holiness and sanctity.

The Visible Mission of the Holy Ghost

By the term "mission" we understand the sending of an agent, delegate, or messenger. Thus Christ says of the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). The term "mission" can be applied properly only to the Son and the Holy Ghost, and not to the Father, because He has no origin, and proceeds from no one; consequently only the Son and the Holy Spirit have either an eternal or temporal mission.

We distinguish between a visible and an invisible mission, according as the Divine messenger manifests Himself to us in a visible or an invisible manner. Thus in the Incarnation we have a visible mission in its greatest possible perfection. An invisible mission is one that takes place within the soul, without any external signs, whenever grace is infused into the soul.

Of the visible mission of the Holy Spirit to our Lord in the days of His earthly career, St. John the Baptist testifies: "I saw the Spirit coming down, as a dove from heaven, and He remained upon Him" (John i. 32). This mission had been foretold by the Prophet Isaías, when he said: "The Spirit of the Lord shall rest upon Him; the Spirit of Wisdom and of Understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge and Godliness. And He shall be filled with the Spirit of the fear of the Lord" (xi. 2, 3).

In the New Testament the Holy Spirit appeared, as we have just said, in the form of a dove, symbolizing the advent of redemption and salvation with the coming of Christ, just as during the time of the Deluge, the dove was used to bring the message that the waters of the flood had subsided. Again the Holy Spirit is mani-

fested, according to the words of Christ to Nicodemus, as a gentle breathing signifying the Spirit of God. "The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth" (John iii. 8). And again He is manifested under the form of fiery tongues, showing forth His manifold operations as the Third Person of the Blessed Trinity.

The Coming of the Holy Ghost

Christ sent down the Holy Ghost upon His Church. On Whitsunday, when in the form of fiery tongues He descended upon the Apostles. The account of His coming is recorded in the Acts of the Apostles (ii. 1-18).

The Holy Ghost appeared over the head of each of the Apostles in the form of fiery tongues. Fire warms and gives light. The Old Law was given on Sinai, amid thunder and lightning; the New Law, under this form of fire. In the Old Law the Holy Ghost strengthened the Prophets by fire, as is evident from the following Scripture text: "And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed" (Isaias vi. 6, 7). As the Prophets in the Old Law were strengthened by fire, so the Apostles were to be affected in a similar manner by the Fire of the Holy Spirit. They were to promulgate the New Law, which was to be a law of fire; i.e., of charity and zeal.

Furthermore, fire purifies; for example, it cleanses metals from their dross — the Holy Ghost cleanses the soul from its imperfections. Fire gives light — the Holy Spirit is the light of God showing the path that leads to heaven. Fire gives heat and warmth — the Holy Ghost animates the soul with true, practical charity.

The tongues signified the miraculous gift of speaking the divers tongues of the nations to whom the Apostles were to preach the Gospel. On Whitsunday, men of every nation heard them speak in their own tongues. As the tongue enables us to distinguish between what is bitter and what is sweet, so the Holy Ghost helps the soul to distinguish between the value of earthly things and things spiritual. We need the Holy Spirit to rule, govern, and sanctify our tongue: "It is the part of man to prepare the soul, and of the Lord to govern the tongue" (Prov. xvi. 1).

The apparition of the Holy Ghost in the form of tongues implied in general, the ministry of the spoken word, and the duty to preach. We know from the Acts of the Apostles that their preaching was done with power and success. "They, therefore, that received his word, were baptized; and there were added in that day about three thousand souls" (ii. 41). "But many of them who had heard the word, believed; and the number of men was made five thousand" (iv. 4).

Before the coming of the Holy Ghost, the Apostles were timid, fearful men — hiding behind locked doors, because of their fear of the Jews. They were ignorant fishermen with little or no education, save that which they had received from their Divine Master. They were full of imperfections, and subject to sin. After the descent of the Holy Ghost, however, they felt themselves suddenly fortified by the grace of God, and glowing with holy zeal; they began at once to preach Christ

Crucified. They dispersed throughout the then known world, and in a few years founded a large number of churches.

From this time the Holy Spirit has never left the Catholic Church, for Christ said: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth" (John xiv. 16, 17).

The Invisible Mission of the Holy Ghost

The Holy Ghost was sent to the Church that He might govern and direct her in an invisible manner; perpetually teach her, and make her infallible in her teaching; and, in general, that He might distribute in the Church the abundant graces that Christ has merited for her. By virtue of the Holy Ghost, the Church:

a) Teaches, as we read in St. John: "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (xiv. 26);

b) Cleanses from sin and sanctifies: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them" (John xx. 22, 23);

c) Guides and rules the faithful: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God" (Acts xx. 28). "For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you" (Acts xv. 28).

The invisible mission of both the Son and the Holy Ghost is something over and above the invisible presence of God in the souls of men by His sustaining power. God may dwell in a soul, even if the soul is not in the state of sanctifying grace, as the one known by the one knowing; for example, the ancient philosophers by unaided reason came to a knowledge of God, but their souls were never regenerated by baptism and consequently did not possess sanctifying grace. The invisible mission of the Divine Person consists in their indwelling in a rational creature in a very special manner — through sanctifying grace — not only as the one known by the one knowing, but as the one loved by the one loving.

The coming of a Divine Person into the soul actually effects a living union of that Divine Person with the soul. Holy Scripture repeatedly refers to this wonderful union. Thus St. Paul says: "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (Rom. v. 5). Again he says: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. iii. 16.) The presence of a Divine Person in the human soul necessarily results in the soul's participation in the Divine life through knowledge and love. The invisible mission of both the Son and the Holy Ghost, according to theologians, is, as it were, "a reflection, an imitation, even a continuation of the communication of the Divine life which characterizes the Divine Nature itself."

Of the invisible mission of the Holy Ghost St. John says: "In this we know that we abide in Him, and He in us, because He has given us of His spirit" (I John iv. 13). And St. Paul tells us: "We have received not the spirit of this world, but the Spirit that is of God" (I

Cor. ii. 12). The final object of the invisible mission of the Holy Ghost is that the soul should ultimately attain to the greatest possible union with the Divinity. The Holy Ghost is communicated to the soul as the Pledge of the infinite love which unites the Father and the Son, so that the soul may finally come to love God as Infinite Love itself. The indwelling of God in the soul is proper to the Holy Spirit, since He is the Spirit of Love, whereby we are led to love God in return and become "like to Him."

The Gifts of the Holy Ghost

The Holy Ghost becomes the principle of supernatural life in the soul by conferring upon it sanctifying grace, which cleanses it from sin, makes it holy and pleasing to God, and enables it to live a Divine life, as it were.

Together with sanctifying grace, the Holy Ghost communicates to the soul His sevenfold gifts, which produce in it virtues called the fruits of the Holy Ghost. These special gifts are the following:

I. *The Gift of Wisdom*, which illuminates us to consider earnestly everything that concerns God and our eternal salvation. We receive the gift of Wisdom to give us a relish for the things of God and to direct our whole life and all our actions to His honor and glory. Wisdom makes us live for God alone, makes us love suffering, because it brings us nearer to God.

II. *The Gift of Understanding*, by means of which we discern revealed truths, which the sensual man cannot comprehend. Through this gift we perceive that Divine Providence rules and directs all the occurrences of this world, we realize our high and noble destiny, and recognize the means that will help us attain it. Furthermore, we are made aware of the heinousness of sin and evil, which may cause our eternal ruin.

III. *The Gift of Counsel*, which makes us prudent and discreet, not with a worldly prudence and discretion, but with a heavenly prudence which induces us to pause and ask light and help from God before we undertake anything of consequence. We receive the gift of Counsel to warn us of the deceptions of the devil, and of the dangers which threaten our salvation. If we possess this gift, we shall also be able to counsel others in their doubts and perplexities, and we shall never be hasty or rash in our decisions.

IV. *The Gift of Fortitude*, which enables us to resist temptation, to struggle bravely against the threefold concupiscence of the world, and to rise courageously, if we have fallen. To will and to do good at all times means to practice constant self-denial. It is the gift of Fortitude that gives us the strength and courage, and perseverance to overcome our sensual desires, to deny and mortify ourselves, and to execute our good resolutions, no matter with what difficulties we may meet. This virtue enabled the martyrs to suffer the most cruel torments, and even death itself for the sake of Christ.

V. *The Gift of Knowledge*, which enables us to know and to see God in all things. Everything in nature should lead us to think of God and to raise our hearts to Him. By this gift we receive the ability to employ everything that we meet with in this world for the salvation of our souls. This gift of true Knowledge does

not tend to fill us with pride, but rather develops within us the spirit of humility, since it helps us to realize our own nothingness.

VI. *The Gift of Piety*, which fills the soul with a loyal and childlike devotedness toward God. St. Paul says: "God sent His Son that we might receive the adoption of sons; and because you are sons, God hath sent the spirit of His Son into your hearts, crying: Abba, Father" (Gal. iv. 4, 5, 6). The virtue of Piety consists in this, that we find at all times a holy joy in intercourse with God, in humble prayer, and that we desire in all things to please Him.

VII. *The Gift of the Fear of the Lord*, which fills us with a dread of sin. There is a servile and a childlike fear. The former trembles before God's judgments and chastisements; the latter consists in a tender, reverential fear, and a holy awe of doing anything to offend Him, because we love Him and do not wish to lose His love and friendship. "The fear of the Lord," as David says, "is the beginning of wisdom" (Ps. cx. 9).

The Fruits of the Holy Ghost

The sanctification of souls is attributed to the Holy Ghost. He sanctifies us by means of the supernatural grace which He infuses into our souls through the sacraments. It is true, the work of sanctification is common to the three Divine Persons. Christ sanctifies us, inasmuch as He has merited and prepared for us the grace which makes us pleasing to God. But the Holy Ghost is said to sanctify the soul in an especial manner, since through the merits of Christ He cleanses us from sin, and makes us pleasing to God.

It is by His sevenfold gifts that the Holy Spirit moves the soul to practice virtues, and these virtues are called the Fruits of the Holy Ghost. The just soul, being united to our Lord by the Holy Ghost, as the branch is united to the vine, produces these virtues, as a good tree produces good fruit. These fruits are chiefly twelve, as enumerated by St. Paul — charity, joy, peace, patience, benignity, goodness, longanimity, mildness, fidelity, continency, chastity.

Our Duties Toward the Holy Ghost

Holy Writ says: "If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which you are" (I Cor. iii. 17). These words of St. Paul imply that we have certain duties toward the Holy Spirit, the Sanctifier of our souls, if we desire to participate in His gifts, and desire to persevere in His grace. The chief among these duties are the following:

1. We must worship Him as we worship the Father and the Son, since He is one and the same God with Them.

2. We must keep our hearts free from sin, especially from mortal sin, which banishes Him from our soul; from venial sin also, because it is an obstacle to the full operation of His grace within us.

3. We should pray frequently for the gifts of the Holy Spirit, remembering the words of our Lord: "God will give His Good Spirit to all who ask Him for it."

4. We should invoke His light and help before our principal actions, and especially when we are preparing to receive the sacraments.

5. We must be docile to His inspirations, and must strive to grow in sanctity.

6. We must respect our body and keep it pure, since it is the temple of the Holy Spirit.

As the Holy Ghost once animated the Apostles to announce the doctrines of Christ to the world, so He inflames our hearts to live according to these doctrines, and it is our duty to be faithful in doing so. The Holy Ghost uplifts us to that which is heavenly and eternal, while the spirit of the world draws us toward that which is earthly and transitory. We must close our hearts to the suggestions of the world and strive to obey the inspirations of the Holy Ghost.

Prayers to the Holy Ghost

INVOCATION TO THE HOLY GHOST

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. (300 days indulgence: every time. — *Sacred Congr. of Indulgences, May 8, 1907*)

V. Send forth Thy Spirit, and they shall be created.
R. And Thou shalt renew the face of the earth.

Let us pray: O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit; grant that by the same Spirit we may relish what is right, and ever rejoice in His consolation. Through Christ, our Lord. Amen.

PRAYER TO THE HOLY GHOST

O Spirit of Wisdom, preside over all my thoughts, words, and actions from this hour till the moment of my death.

Spirit of Understanding, enlighten and teach me.
Spirit of Counsel, direct my inexperience.
Spirit of Fortitude, strengthen my weakness.
Spirit of Knowledge, instruct my ignorance.
Spirit of Piety, make me fervent in good works.
Spirit of Fear, restrain me from all evil.
Spirit of Peace, give me Thy peace.

Heavenly Spirit, make me persevere in the service of God, and enable me to act on all occasions with goodness and benignity, patience, charity, and joy, longanimity, mildness, and fidelity. Let the heavenly virtues of modesty, continency, and chastity adorn the temple Thou hast chosen for Thy abode. O Spirit of Holiness, by Thy all-powerful grace preserve my soul from the misfortune of sin. Amen.

ASPIRATION

Come Holy Ghost, Consoler true,
With boundless hope I cry to Thee,
O come and dwell within my heart,
Thy sevenfold gifts to me impart.
My parched and drooping soul bedew,
Thy grace sustain and strengthen me,
That I may ever faithful be. Amen.

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 - New Practical Meditations — Rev. Bruno Vercruysee, S.J.
- (To be Concluded)

May in the Religion Class

Brother Ernest, C.S.C., Ph.B

THE importance of the place held by our Blessed Mother in the lives of Catholics is clearly indicated by the fact that the Church has set aside two different months for her particular honor. The first is May when nature is young and jubilant; the other is October when the year is beginning to feel that old age is creeping upon it. In the choice of both one can see the wisdom of the Church. She wishes us to know that we need Mary when we are young to keep us pure, and we need her through life up to the time of death when we all hope that she will be one of the first to meet us beyond the portal of time.

In an article in THE CATHOLIC SCHOOL JOURNAL for October, I discussed some phases of devotion to our heavenly Mother. It might be well for us to review them. We might pass out a questionnaire like the following:

1. Has your devotion to Mary increased since last October?
2. If so, in what way? If not, why not?
3. Are you wearing the scapular? The scapular medal?
4. Do you find it easier to say the Rosary?
5. Do you find it easier to meditate on the mysteries?
6. What devotion to Mary have you added since our discussion last October?
7. Have you felt any special benefit derived from your devotion to Our Lady?
8. Have you done any reading on the subject?
9. Have you tried to interest anyone else in the devotion to the Blessed Virgin?

The answers to these questions may surprise you. Be sure to tell the boys not to sign the papers. This is merely a check-up for the teacher. You may find it necessary to go over certain points touched on in October.

The May Altar

Now for the month of May. In spite of many opinions to the contrary, I think that every room in which religion is taught should have a little altar erected in honor of Our Blessed Lady. I have yet to meet boys who had any objection to showing their devotion in this way. And the poet so well tells us our Mother's attitude in the lines:

Madonna loves
The first white buds of May
That little children bring
To lay before her feet.

I have often had an altar in the senior religion classroom and boys have not only voluntarily contributed money to buy flowers, but they have brought flowers from home with them. Of course, if there is a chapel in the school, it would be better even to have them visit Our Lady's altar there after having first paid respects to our Blessed Lord in the sacrament of His Love.

Madonna's heart sings
When they kneel
In briefest prayer,
Just for a moment snatched
From marbles and kites and ball.

Prayers in the Classroom

The public recitation of certain prayers in class each day is another means of fostering devotion to the Mother of God. Every good Catholic should know the Litany of the Blessed Virgin by heart. The religion teacher could assign it for a memory duty, and possibly offer something as a prize for the first two or three who have it by heart. The prayer is rather long, but every boy has heard it recited for years, and it is not difficult to commit it to memory. Then, too, I think it would be a good idea for the teacher to explain the beauty of the invocations of the litany. For those who possibly do not understand them, Rev. Francis P. Le Buffe's little volume, *Litany of Our Lady*¹ will be a great help. This learned Jesuit beautifully explains each of the invocations, and thus makes it possible for all to have a greater appreciation of this world prayer.

Another prayer that every boy should memorize and which could be recited each day in class is the "Memorare." I think the teacher should call on each boy to recite it to make sure that he knows it. The following is the English translation of the prayer given in *The Raccolta*:

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother; to thee I come, before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions; but in thy clemency, hear and answer me. Amen.

To this prayer Pope Pius IX (Dec. 11, 1846) attached an indulgence of 300 days each time it is said with a devout and contrite heart. He also granted a plenary indulgence, once a month, to those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and Communion, shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.

Then there is the Act of Consecration to Our Lady that might be recited publicly on the first day of May. The event can be made impressive if the teacher is at all inventive. I think the prayer should be memorized, and it could be said each day, or alternate it with the "Memorare." These prayers will stay with our boys throughout their lives. The Act of Consecration is as follows:

My Queen! my Mother! I give thee all myself, and, to show my devotion to thee, I consecrate to thee this day my eyes, ears, mouth, heart, my entire self. Wherefore, O loving Mother, as I am thy own, keep me, defend me, as thy property and possession.

His Holiness, Pope Pius IX (Aug. 5, 1851) granted to all the faithful, who, with a fervent and contrite heart, shall say, morning and evening, one Hail Mary, together with this prayer, to implore of the Blessed Virgin victory over temptations, especially over those against chastity: an indulgence of 100 days, once a day, if the prayer and Hail Mary are said morning and evening. A plenary indulgence, once a month, to all those who shall have said them every day for a month, on the day when, being truly penitent, after confession and Communion, they shall visit a church or public oratory, and pray there for some time, for the intention of His Holiness.

¹America Press, 461 Eighth Ave., New York. Price, 30 cents, plus postage.

Hymns of Our Lady

Another good means of developing devotion to our Blessed Lady is by teaching boys to sing hymns in her honor. I remember very well how timidly I first tried this in a senior class. I was almost afraid to begin, for older teachers told me I had better not try it. But I did! I brought in a hymn book, drew a staff on the board, and roughly wrote in the notes, merely as a guide for the singers. Then I wrote the words under the notes. We went into the auditorium that day and I played the notes on the piano. The boys then tried to sing along, and to my great surprise and delight they greatly enjoyed the class. We learned the more common hymns to Our Lady, such as: *Hail, Heavenly Queen, 'Tis the Month of Our Mother, Mother Dear, O Pray for Me, and On this Day, O Beautiful Mother.*

After we had learned a few we went less often to the auditorium, and I never spent more than fifteen minutes of a class period at a time. We did, however, sing a song or two each day during May, and the teachers on either side of me said that we did not disturb them. If I failed to remember to sing a song, someone would be sure to tell me.

I remember once I went along with our basketball team in a bus one night to a game, and someone suggested that the crowd should sing as we went. There happened to be five from my religion class in the bus. Suddenly, without the least hesitation, someone began to sing, *Mother Dear, O Pray for Me*, and strange to say, nearly three fourths of the crowd joined in. And well they sang! When they finished it once, someone asked to have it repeated. From the volume it was evident that they enjoyed it, and that others were catching on to the tune. They might have been singing some "blues," or *Ain't She Sweet!*

From that time on I became convinced that I need not fear to try anything in the way of a religious exercise, and though more than a decade of years has passed since then, and some of those singers are now teaching Brothers in our schools, I still believe that if our boys are not the sort of men, religiously, that we want them to be, it is much our own fault, for they are always willing to go beyond the goal we venture to set for them.

Collecting Pictures

Educational writers tell us that nearly 80 per cent of people are eye-minded; that is, they learn and remember chiefly through impressions brought to the brain through the eyes. That, plus the fact that there are so many indecent pictures made for the adornment of the walls of our homes, inspired me to try to develop in the boys, a love of our Blessed Mother through the use of pictures.

To begin with, the teacher must have copies of several famous paintings of the Blessed Virgin. Murillo's, Raphael's, Chamber's, make splendid beginners. These pictures should be brought to class, explained, and passed around to be looked at carefully. Copies of these pictures can be had from the Perry Pictures Company, for a very small price. I would advise the teacher to ask each boy to bring a dime, and tell them that you intend to order some for them as a beginning for their collection. Encourage them, after that, to collect as

many pictures of the Blessed Virgin as they can. Have them mount them in booklets which they can make for themselves. Have them look up a brief history of the artist, and the story of the picture. Have each bring his along for the class to see. You will be surprised the great interest the boys will take in this project, and at the pains they will take to carefully and beautifully mount their collection.

What has this to do with a religion class?

What has our Blessed Mother to do with our religion? Isn't she the one, under God, used to bring our holy religion to this earth? Didn't she do that by consenting to become the Mother of the Man-God? And won't the hundreds of beautiful pictures of Christ's Mother inspire in our young men an admiration as great, possibly, as those master painters must have had to make their glorious paintings of her?

What has this to do with living our religion?

Will not the knowledge of the fact that the greatest of the world's pictures were made by Catholics inspire our young men with a laudable pride in the Faith that was and is great enough to produce the greatest artists the world has ever known? Will not the love of truly great pictures, especially of Our Lady, do a great deal toward doing away with the cheap, indecent pictures that cover the walls of many homes?

Let us not look for results too soon. Nearly ten years after I first used this method I met a teacher whom I taught as a boy, and he still had his collection, and felt that he had made progress enough as a beginning teacher to be able to depart sufficiently from the book to be able to use them and inspire his boys as he himself had been inspired.

Just last summer when visiting one of my former students, now in a major seminary, I was shown the collection of pictures he had made while in my class. He thought so much of them that he had taken them with him from place to place, and he had added others through the years. He means to use them some day, in the near future, when he is a priest and a teacher.

There may be other cases just like these: I don't know. But who can estimate the good that will come just from these two! Those who sow the seed often see none of the harvest, though harvest there will be!

Poems about Our Lady

Another interesting project, and one greatly enjoyed by many of my classes, is the collection of poems written about, or in honor of, our Blessed Lady. It is surprising the vast amount of poetic literature that has been written on this subject. Poems are collected from every available source, whether they were written by Catholics or non-Catholics. Some students arrange them chronologically according to the time in which the poet lived. This is a good way, for it shows the development of form and facility of the authors. Others arrange them according to subject, such as poems on the Virgin as a child, the Annunciation, Visitation, and so on. Some arrange them by author. So you see there is plenty of chance for originality. Then there is the contest between them to see who can get the greatest number, who can find the one bearing the earliest date, who can find the most sonnets, and such like things.

Attention, too, is given to mounting the poems. Some buy a good book in which to write them; others type

them and mount them on colored sheets of paper. This work, of course, is done outside of class, and can continue through the whole school year, or just through the month of May as the teacher may suggest. A prize is often given to the one who has the best collection.

Each day a student could be called upon to read to the class one of the poems he has found, or the one he likes best. One or two well-known ones should be memorized during the month. They will afford food for meditation. I have known boys to become greatly interested in poetry just by this project. Others began to realize Our Blessed Lady's position in God's plan by the consideration of the fact that nearly every poet worthy of the name has written at least one poem about the Madonna. Certainly any person who could arouse the admiration of so vast a crowd of literary men is well worth knowing, and so from the purely human viewpoint they were led on to the more sublime. Is not the experiment worth while?

Books and Pamphlets

Then there are some splendid pamphlets which the teacher should have to give to the boys to read. These are inexpensive, short, clear, and several can be read by each boy during the month. Copies can be bought if the teacher wishes them to be used as I suggested in the February issue of THE CATHOLIC SCHOOL JOURNAL. The teacher might write to the America Press, 461 Eighth Ave., New York, for the catalog of pamphlets, and to the Queen's Work Press, 3115 South Grand Boulevard, St. Louis, Mo. There are other places, too, but I know these have pamphlets especially suitable for high-school use.

Merely as an aid I would suggest the following, ob-

tainable from the America Press: *The "Worship" of Mary*, *The Blessed Virgin*, *All Grace Through Mary*, *Mary Immaculate*, *Litany of Our Lady*, *Our Father and Hail Mary*, *The Word Made Flesh*, and *At Bethlehem's Crib*.

Of the above-mentioned pamphlets, the one that seemed to interest most, judging from their written reactions to them, was the one entitled, *All Grace Through Mary*. In it Father Husslein, S.J., clearly explains his thesis. It is a subject worthy of serious consideration as some think that it may one day be proclaimed as a dogma of our Faith.

There are some fine books dealing with Our Lady that should be in every library, and teachers of religion should be well acquainted with them. During the spiritual-reading periods during May, I think it would be advisable to lay special emphasis on these. Bring several along to class and encourage the boys to read them. If the teacher is enthusiastic the students will be the same. Among those best liked by my students are: *True Devotions to the Blessed Virgin*, by Grignon De Montfort, obtainable from the Immaculate Conception Press, Box 6, Notre Dame, Indiana; *Mary's Assumption*, by R. V. O'Connell, S.J., America Press, New York; *Mary's Praise On Every Tongue*, by P. J. Chandler, S.J.; *Mary, Help of Christians*, by Rev. Bonaventure Hammer, O.F.M.; *Lourdes*, by J. Jorgensen; *Month of Mary*, by Rev. P. R. Kenrick; *Our Lady of Lourdes*, by Henri Lasserre; *Hail Full of Grace*, by Mother Loyola; *God's Mother and Ours*, by Sister Marie Paula; *The Mother of Jesus*, by J. H. Williams; *Thoughts on God's Mother and Ours*, by Rev. J. E. Moffatt, S.J., Bruce Pub. Co., Milwaukee, would be suitable.

TRIBUTES TO MARY

THE MONTH OF MARY

Green are the fields, and sweet the flowers,
And rich the hues of May;
We see them in the gardens 'round
And market-panniers gay:
And e'en among our streets, and lanes,
And alleys, we descry,
By fitful gleams, the fair sunshine,
The blue, transparent sky.
O Mother-maid, be thou our aid,
Now in the opening year;
Lest sights of earth to sin give birth,
And bring the tempter near.

Green is the year, but wait awhile,
'Twill grow, and then will wither;
The flowerets, brightly as they smile,
Shall perish together:
The merry sun, you sure would say,
It ne'er could set in gloom;
But earth's best joys have all an end,
And sin, a heavy doom.
But Mother-maid, thou dost not fade;
With stars above thy brow,
And the pale moon beneath thy feet,
Forever throned art thou.

The green, green years, the glittering grove,
The heaven's majestic dome,
They image forth a tenderer bower,
A more resplendent home;
They tell us of that Paradise
Of everlasting rest,

And that high Tree, all flowers and fruit,
The sweetest, yet the best.
O Mary, pure and beautiful,
Thou art the Queen of May.
Our garlands wear upon thy hair,
And they will ne'er decay.

—Cardinal Newman

MARIA MEDIATRIX

Virgin and Mother of our dear Redeemer!
All hearts are touched and softened at her name.
Alike, the bandit with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present.
And even as children who have much offended
A too-indulgent father, in great shame,
Penitent, yet not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding, wait
Till she goes in before and intercedes;
So men repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests, an angry Father's ear,
Offer to her their prayers and their confession,
And she for them in heaven makes intercession.
And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world has known.

—Longfellow

Design for Grades Seven, Eight, and Nine

Martin F. Gleason, Joliet, Illinois

Article VIII. Testing the Results

HERE comes a time, after experimentation in design, when results of teaching should be tested — a tryout which in some appreciable measure, should reveal to student and teacher what the effort expended has left as permanent educational good. This article will take on the nature of such investigation.

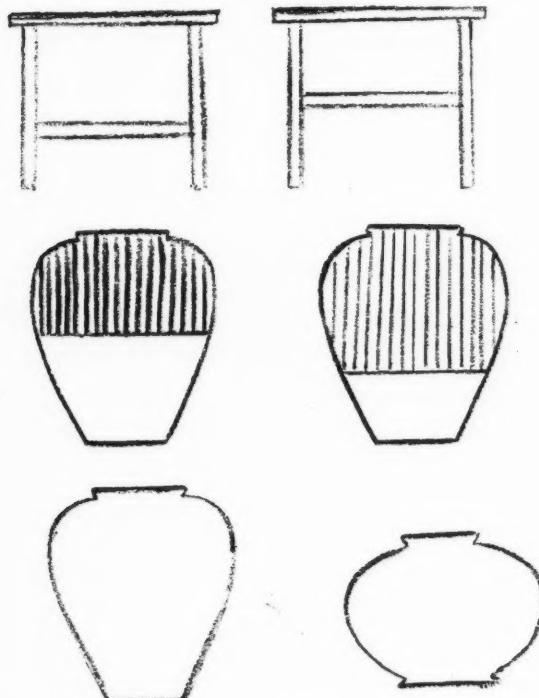
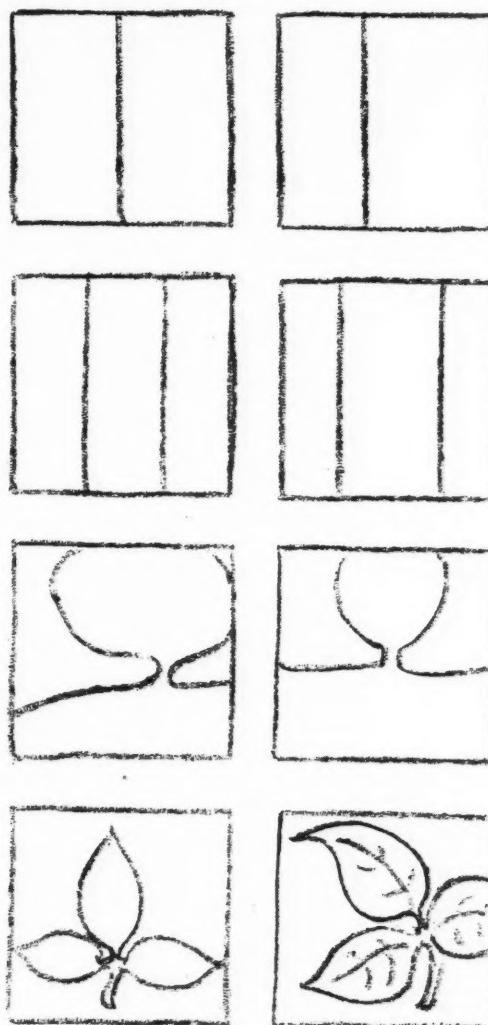
Any experiment in design is accompanied by a two-sided development — the one, the ability to do or execute; the other, the power to choose, select, abstract. This latter phase may be termed the power to judge and appreciate.

The extent of this first development, of course, can be estimated only from what the student puts on paper, or executes in some other way; the second can be evaluated not only by what he does himself but by the way he deals with products which come from other minds and hands. This latter development is indeed important. For the one person who continues to execute design in life there are sure to be hundreds, perhaps thousands, who must choose and judge. It is entirely unnecessary to enumerate the callings in ordinary employment in which a man or woman works more efficiently if there is some power to appreciate in his or her make-up. Anyone with such possession is more valuable to his or her employer, even though this increased value is not always discernible. People who organize and run homes are hardly ever without some problem

in art which demands that they choose one thing from among others.

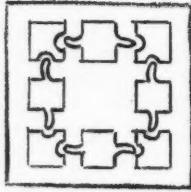
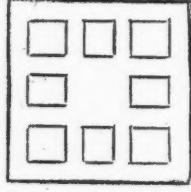
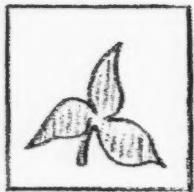
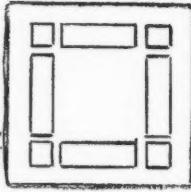
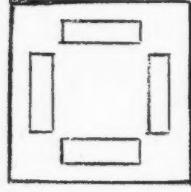
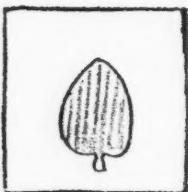
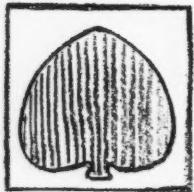
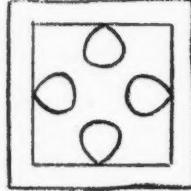
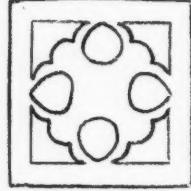
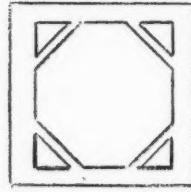
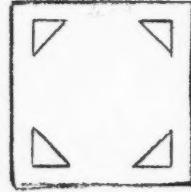
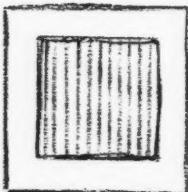
Among those who teach design there are those, comparatively few in number, perhaps, who hold that students of junior-high-school age have very little interest in the abstract theory of the subject. This is hardly true, in view of the fact that these people have reached that period where they are most curious. They like proof and facts. They like to understand. Opportunity for this type of satisfaction should be given them.

What have the seven articles which preceded this one given opportunity for learning? is a question we might well ask before we go on. Following that interrogation we might investigate the depth of what these opportunities have left with those who have read them or worked along with them as they appeared. To the first question, speaking broadly, the answer is: (a) the



Effects of Variety.

A Lesson in Variety and Proportion.



Harmony Observed and Violated.

Unity and Lack of Unity.

scope of decoration; (b) a knowledge of the elements required in decoration — variety, harmony, unity, appropriateness, order, balance, etc. As to the depth and value of what has been added to the reader's ability no decision can be made except by each individual. It is largely with this latter point that these pages have to do. The simple sketches accompanying the descriptive material furnish a basis for testing judgment. They are purposely kept very simple in plan and the difference between the "poor" and the "better" in each case is quite obvious. Judging and selecting is the activity involved.

Let us first ask a few questions which will give us a chance to get the trend of what appropriateness means. Choosing the appropriate is merely using one's judgment having in mind the desirability of the thing chosen for a certain definite purpose or use.

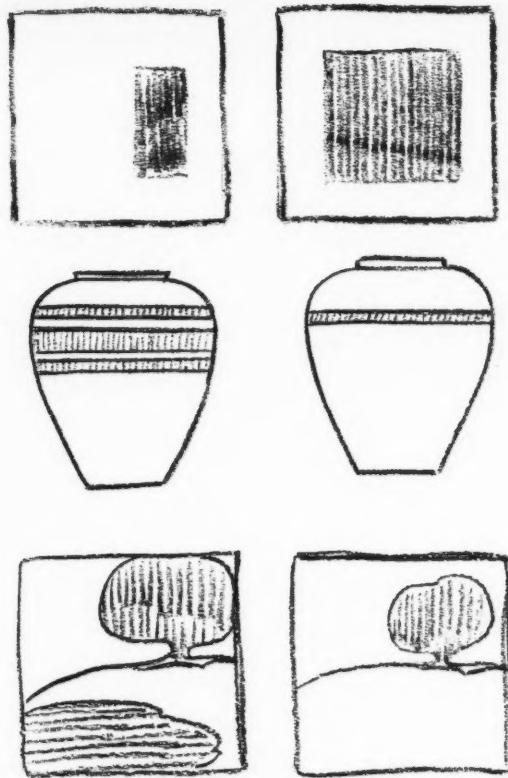
Questions: Does a boy use good judgment when he wears his best suit while playing football? What about a girl who wears an unprotected velvet dress in a cooking class? Does a sensible housewife choose a rug made up of pale pinks, greens, and blues for a living room? Is it a mark of good judgment for a boy who is making a notebook on aviation to choose animals for the motif? These questions might go on indefinitely.

This is not at all necessary. Enough have been given to suggest problems in which judgment as to appropriateness must be exercised.

An interesting and profitable problem to use with junior-high-school students is to have them formulate questions, similar to the foregoing, which would call for the exercise of judgment in choosing the correct answers. This activity might be varied by having them work out certain statements concerning combinations of things, processes and situations which are the result of poor or good judgment.

Throughout these pages are scattered pairs of simple little sketches of differing combinations of lines, spaces, shapes, and arrangements. In the pair one is poor and the other better. Previous experience and training, if effective, should have left with the reader the power to separate one from the other.

Selecting the better of the two in each set should lead to bigger and more exacting problems — selection from real materials and objects. This, of course, need not be done from concrete examples. Newspapers and magazines are filled with illustrations which may be used in this type of activity. Furniture advertisements are particularly rich in possibilities. Along this line examination of illustrations to determine how far the principles

*An Object Lesson in Balance.*

of design have influenced placing of supports, proportions, etc., is the student's task. Fashion sheets from magazines may be profitably employed with girls.

The one element in decoration which was given greater consideration than any other was variety. There is no need to go into any discussion of this element here. That has all been done. Instead, we shall work from the sketches. From each pair, planned to show a lack of variety or sufficient variety choose the latter. Tell just why one lacks variety and the other does not. If possible, cite some article, the construction of which might be judged in the same way. This last process helps to fix the theory and application of the theory of variety. Have students bring in clippings, from which charts may be made, to illustrate this same theory and application.

Several of the sketches show variance in unity. Select those which hold together better than others. Analyze the sketch to find how this improvement in unity was effected.

Harmony of shape is illustrated in one group. It should not be difficult to select those sketches whose members are fitting together the more pleasantly.

One of the most important phases of art, which calls for judging and choosing, unfortunately cannot be presented in this article. The phase referred to is that of color. The interested teacher will see that she has a collection of material to illustrate desirable and undesirable color combinations. This may be made up of clippings from magazines (a rich source of supply) and fabrics and decorations selected from classwork. With these as a basis for procedures much valuable judging

may be done. This should not be the haphazard kind but that which is based upon sound, technical principles.

* * *

This is the last article of the series which has had as its basis design and decoration for seventh, eighth, and ninth grades. Much theory and much suggested practice have been presented in the pages devoted to this work. It would be difficult, indeed, to measure in any satisfactory way, the good—if such there is—that has come from the series. The author wishes to say in closing that in all his efforts there has been uppermost one thought—design and decoration, in its essential theories and practices, can be logically and scientifically taught so that the rank and file of junior-high-school students can understand. If this one point has been attained the series has been fruitful.

SPRING POEMS

"I WANDERED LONELY AS A CLOUD"

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.
—Wordsworth

THE RHODORA

In May, when sea winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay;
Here might the redbird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being:
Why thou wert there, O rival of the rose!
I never thought to ask, I never knew;
But, in my simple ignorance, suppose
The self-same Power that brought me there brought you.
—Emerson

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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Catechism and First Communion

One of the most interesting aspects of Cardinal Gasparri's catechism is its definition of what knowledge of the catechism is essential for "little children who are to be admitted to First Communion in accordance with the decree *Quam Singuli* of Pope Pius X."

The child will learn apart from the catechetical questions and answers,

1. The Sign of the Cross.
2. The Lord's Prayer.
3. The Hail Mary.
4. The Apostles' Creed (this is to be studied and understood within the comprehension of the child but it is

not necessary to learn it by heart before Communion).

5. Acts of Faith, Hope, Charity, Contrition, Humility, Desire, Adoration, and Gratitude.

6. The names of the seven sacraments.

In the Catechism proper there are included twenty-six questions. These cover in a general way the following topics:

1. The Nature of God.
2. The Creation of the World and of the Child.
3. The Trinity.
4. The Second Person: The Son of God.
5. The Idea of the Redemption.
6. The Sacrament of Baptism.
7. The Sacrament of Confirmation.
8. The Sacrament of Penance.
9. The Sacrament of Holy Eucharist.

The notes carefully explain that the teacher is to supplement or anticipate the formal questions and answers by telling "in simple fashion the story" that is the basis of the answer. Some things, he says wisely, will have to be "simply told." And finally the practice of religion by the children, and the spirit of prayer is to accompany the instruction.

In thus defining the scope of the knowledge and practice of religion essential as a preparation for Holy Communion, Cardinal Gasparri renders a distinct service. This helps to avoid, too, some misinterpretations of the original decree which had gained some currency.

A further service could be rendered by developing this supplementary material adapted both for the children in parochial schools who study religion every day, and for the children in Catholic Instruction League classes or in Sunday schools who do not have this same opportunity.

A Lesson for Catechists

No one is permitted to speak at Hyde Park or at any other station of the Catholic Evidence Guild of London unless he is specifically prepared to deal with the subject he is to discuss. He must have the informational background. He must be able to meet the questions of the sincere, the scoffer, and the merely curious, after being tested out in his own group. He spends in prayer during the day at least as much time as he is on the platform.

If a generally agreed-upon analysis were made of the units of work of the Catholic Instruction League, this could form the basis of specific training for the League instructors on the basis of the Evidence Guild analogy. A person would be approved to do one specific piece of work: to prepare for Confession, or to prepare for First Communion, or to prepare for Confirmation, or whatever the unit divisions are. To qualify to teach a second unit, a teacher must return for specific training for that unit.

This system could be effectively administered particularly with the high-school students who are used in the Catholic Instruction League work. It would safe-

guard the system at a danger point. It would tremendously change the young teacher's attitude toward her work and her confidence in it. .

The Catechism and the Teacher

The catechism is important. All textbooks in religion are important. The supplementary aids to class instruction are important. But the effect of catechism, of all textbooks in religion, of all supplementary aids, will depend on the teacher. We should never forget that!

The teacher must first of all have the express or tacit authorization of the bishop to teach in the diocese. He must have the requisite personal qualities. He must be interested in the work. He should want to do it. He must have the personal qualities of interest in children and of capacity to understand them. He must have formed himself spiritually by study, by prayer, and by a virtuous life.

The increasing recognition of the need for longer and for more practical courses in catechetics in the seminaries is a striking recognition of the need for specific pedagogical training in this field. It is a significant force at the very heart of the problem.

If this training of adapting the saving truths of Christianity to the child mind is essential for priests, how much more is such specific training essential for nuns and for lay people teaching in Catholic Instruction League classes. We shall begin very soon a series of articles giving suggestions on the teacher-training problem.

The Catholic Instruction League

There are two million Catholic children in Catholic schools. There are two million Catholic children who are not in Catholic schools. This last figure indicates the size of the problem which potentially confronts that wonderful instrument of the hierarchy, the Catholic Instruction League, and the other auxiliaries of the bishop.

It is a fine stimulus to this agency to hear bishops pay tribute to the quite effective work they are doing. It is a fine thing to see the willing sacrifice without the consciousness of sacrifice of the members of this group, particularly here in Milwaukee. It is a service gladly done because it needs to be done and it appeals to the worker.

To make the work of the Catholic Instruction League even more effective should be the aim of every Catholic college and university in the country. To place its libraries at its service, and to train its workers should be a main social as well as religious objective of Catholic institutions.

The Renovation of Parochial Schools

The time of year is at hand when the school administrator must turn his attention to the school plant. Are repairs desirable? Are they needed? Orderliness and cleanliness are virtues which can never be constantly ignored. Deterioration and depreciation con-

stantly make their inroads upon the physical plant. Economy demands their upkeep and restoration. A neglected repair is liable to become an expensive burden. A stitch in time saves nine.

It is true that new schoolhouse-building projects may not be undertaken this and next year, but that does not mean that good housekeeping does not demand the keeping of the old schoolhouse in proper repair.

Some of our good pastors and trustees are discontinuing their program of renovation of school buildings, and this will cause an immense amount of damage in the long run. It is well enough to say that the parishes have no money, but it is foolhardy to put off essential repairs because money is hard to get and even because it may be necessary to go into debt.

The average Catholic parish has been for years on a self-sustaining basis and will get back on that basis as soon as things get even a slight bit better. There is the most wasteful kind of alleged economy in holding off the repair of roofs, the maintenance of plumbing and heating apparatus, the repainting of fire escapes, and other outside surfaces which are badly in need of paint. It may very well be pointed out that present prices are the lowest they have ever been and frequently it is possible to get mechanics living in a parish to work very effectively on an hourly or day basis. There is, too, a measure of charity in having work done at this time when people are so badly in need of it.

This approach to the situation is finding ready acceptance on the part of the public-school authorities, and experience has shown that the administrators of the Catholic parochial schools are equally alert and enterprising. The latter are calm and circumspect in a trying situation and are not so readily stampeded from a course that implies the application of sound policies and an optimistic outlook into the future.

Prophecy No. 6

Some day every child who applies for admission to a parochial school will be given a thorough physical and mental examination, or perhaps several during the year preceding entrance into the school, and intelligent guidance of child and parent will be based on this examination.

Prophecy No. 7

Some day there will be written "Lives of Saints" for the various educational levels which will be accurate historically, revealing the Divine in the human, and capable of arousing the sympathy and good will of the pupils even to the point of imitation.

Prophecy No. 8

Some day religious textbooks will be adequately illustrated and pictures will be selected not because there are great names attached to them, but because they are great or simple art; and illustrative, not merely space-consuming or ornamental.



St. Wendelin High School, Fostoria, Ohio—Thos. D. Mc Laughlin and Associates, Architects, Lima, Ohio.

An Attractive Small High School

ST. WENDELIN HIGH SCHOOL at Fostoria, Ohio, is an interesting example of modern school construction. This building, which was completed in 1931, is designed after the Northern Italian style. Matface gray brick trimmed with Indiana limestone forms the exterior. The floors are of reinforced concrete, fireproof construction, and partition walls are of hollow tile.

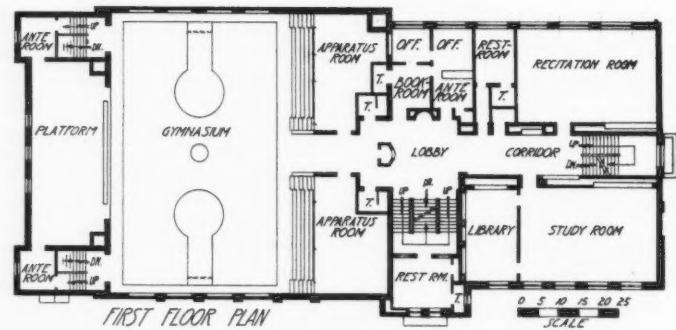
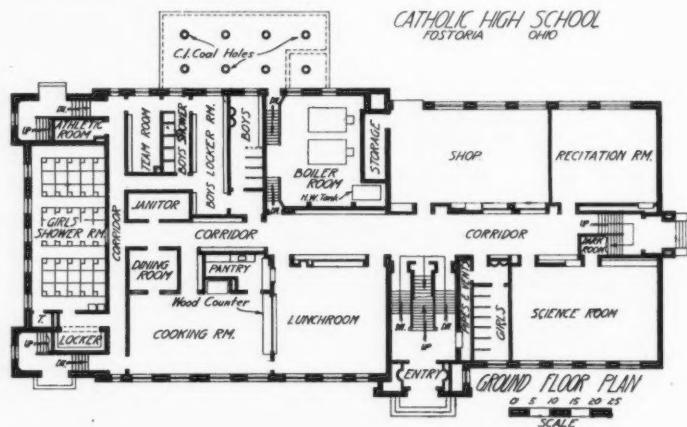
The building has an east frontage of 350 feet and a depth of 330 feet. It has a capacity of 222 pupils and was erected at a cost of \$117,686. The cost of equipment was \$5,000, making a total cost of \$122,686. The cost per cubic foot was 32½ cents and the cost per pupil \$522.

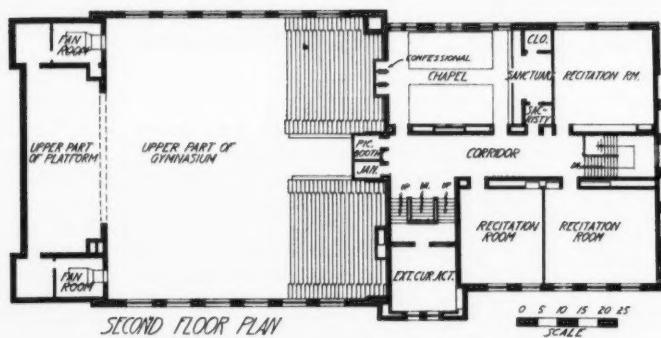
Besides the standard classrooms, 22 ft. 2 in. by 26 ft., the library, 14 ft. by 22 ft. 6 in., a study room, 34 ft. by 22 ft. 6 in., and a science laboratory, there are a chapel 33 ft. by 22 ft., a gymnasium-auditorium with a playing floor 45 ft. by 67 ft., a shop, a dining room, a lunchroom, and a cooking room.

The corridors are all 10 ft. wide in the clear. They have terrazzo floors and base with vitreous brick wainscoting and textured-plaster walls. The stairs are of steel with terrazzo treads. The classrooms and the gymnasium have textured-plaster walls, oak trim, and asphalt-tile floors.

The split-steam vapor system is used for heating. There is mechanical temperature control throughout the building. The modern electric equipment includes pro-

gram clocks, telephones, radio, and a vacuum cleaning system. The plumbing is all thoroughly modern. The toilet rooms have terrazzo floors and base, enameled-brick wainscoting, and marble partitions. The shower and dressing rooms are partitioned into individual compartments.





St. Wendelin High School, Fostoria, Ohio.

INDULGENCES WITHDRAWN

In the article on Devotion to the Passion of Our Lord, published in the April issue of THE JOURNAL, mention was made of a devotion known as the Rosary of the Holy Wounds of Our Lord Jesus Christ, or the

Chaplet of Mercy, together with a statement of certain indulgences attached to prayers of this devotion.

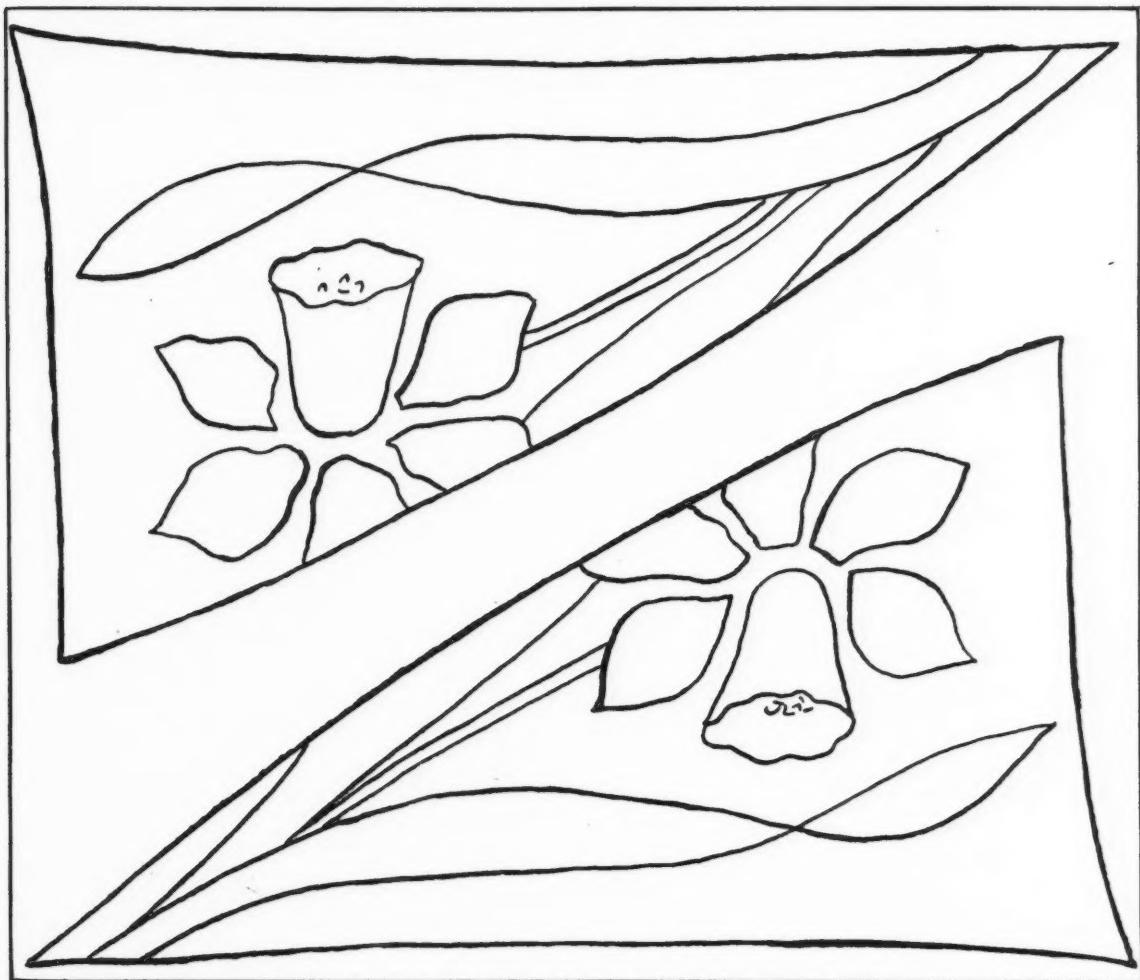
According to information we have received since the publication of this, it seems that such indulgences as were attached to The Rosary of the Holy Wounds have been withdrawn.

THE RETURN OF SPRING

Now Time throws off his cloak again
Of ermined frost, and wind, and rain,
And clothes him in the embroidery
Of glittering sun and clear blue sky.
With beast and bird the forest rings,
Each in his jargon cries or sings;
And Time throws off his cloak again
Of ermined frost, and wind, and rain.

River, and fount, and tinkling brook
Wear in their dainty livery
Drops of silver jewelry;
In new-made suit they merry look;
And Time throws off his cloak again
Of ermined frost, and wind, and rain.

Chas. D'Orléans, Tr. by Longfellow



A Spring Blackboard Design—A Sister of the Holy Names.

Queen of Maytime

Sister Mary Jarlath, O.P.

Scenery

Woodland. Grotto erected in center, concealed until second act. White and blue cheesecloth afford scenery for Acts I and II. The use of colored lights adds greatly to the simple beauty.

Characters

GABRIEL — gold flowing gown, gold wings, crown, carries trumpet.

ANGELS — white flowing robes, wings, hair bands.

MAYTIME — floral gown and wreath, wand or flowers. Her pages are dressed in simple summer gowns and carry baskets of flowers to scatter before her.

Winds, trees, and flowers wear gowns symbolic of their nature.

Readers dress for character. The Immaculate Conception in pure white; Bernadette in the French peasant costume and the United States in the national colors.

Children of Mary are dressed as for procession.

Act I. Scene I

[The scene is laid in the celestial court. Angel Gabriel enters from right proceeds to center blowing trumpet.]

GABRIEL:

Come, come, come, Come, I pray thee;
Hearken and my message hear
I have a message full of interest
A message for you to hear.
Straight from Mary's court
I have hastened here today
To deliver Our Queen's message
Come and hear I pray.

[Blows long call.]

[From either side angel choirs answer this summons, singing]:

We come dear Gabriel, we come at thy call;
All choirs of angels we come, one and all.
We come for thy message, most eager are we;
Oh, tell us, what can it be?

What message have you brought us here?
Oh, tell, oh, tell us Gabriel dear;
What is Our Queen's least wish of us.
And granted it shall be.

GABRIEL:

It is true, dear angels, that all heaven tries earnestly to make Mary happy on these glad festal days. The celestial courts pay homage and offer tribute to her. We do everything in our power to please Our Queen and yet it is not enough. There still remains undone one thing which will complete Our Mother's joy. Mary loves the children of men dearly. She longs to receive from her earthly sons and daughters like tokens of love and praise. Nature, too, has received much from her loving hands. In the beautiful robes of the Springtime she sees reflected some of her own spotless beauty. Within the folds of May she sees hidden the precious jewels that shine so gloriously in her crown. They are the rays cast forth by Mary's sublime privilege of the Immaculate Conception [moves to center front]. I, Gabriel, kneeling before the Great Queen's throne heard her voice as rich music bidding me carry this message to you:

"Hasten to the children of earth and the spirits of nature. Teach them of my holy purity. Tell them how much I love them and how I yearn for their love and homage. Teach them the little secret ways in which they can show their love for me. Guard them and help them. Go! and bring back to me the love of all earth. This will complete my happiness."

Guardians of the woodlands, Away to earth! Teach the

spirits of nature the story of Mary's great love and purity.

All ye angel guardians, Away to your charges! Teach the children of men to love and honor your Queen's Immaculate Conception throughout her own month of May.

[As angels leave to do the bidding of Gabriel the remaining choirs sing softly the *Gloria in Excelsis Deo.*]

Act II. Scene I

[Guardian of woodlands is seen at lower left. She carries a small horn. She has just sent forth a call for the spirits of nature to assemble here upon the Green Meadows. Flower fairies skip in from right. A dance is introduced here. Ending, they group themselves, reciting]:

We are Flower Fairies from Flowerland far away,
Twirling o'er hill and vale we've hastened here today.

To hear your message dear Guardian, come, what have you to say.

[Spirits of wind enter blusteringly from left, across center in whirls to places at lower left]:

O'er the distant hillside your voice we heard,
And we have come to you swiftly as a bird,
Hurrying over rugged cliffs — all
Spring Winds have answered your call.

[The trees join the winds. Arrangement of spirits should be artistic. Intermingled, they will appear more as a group waiting for a message.]

TREES:

The birds of the air carried your call to us,
Softly they urged us to come;
The winds passing by told of your call,
And we are here to hear your words.

[Spirits of Nature all sing:]

The breezes of Spring wave the treetops,
The flowers so sweet bloom again;
Joyfully birds sing of Springtime,
While flying o'er mountain and glen.

I: Springtime! Springtime!
Springtime is here again! :I

The Guardian of the Woodlands
Called sweetly, loudly, and clear,
To meet on the Greengrass Meadows
Her heavenly message to hear.

I: We have come :I
We have come Guardian dear
I: We have come :I
We have come your message to hear.

GUARDIAN OF THE WOODLANDS:

I have called for you today fair flowers, green trees, and soft winds of springtime that together we may welcome a month most dear to everyone. [Soft music is heard.] Hearken, spirits, already her music is heard, the air is filled with a perfume unknown before, ah! Maytime approaches.

[Maytime enters from center back.]

Hail angel! Generous and bountiful, the heavenly appointed guardian of all things created. Hail!

GUARDIAN:

Hail magical Maytime, come with incensed air and perfumed flowers! At your coming all earth is joyous. Welcome, thrice welcome, sweet month of the year, but hark! the voices of mortals I hear.

[Chorus off stage sings first verse of *O Mother I Could Weep for Mirth.*]

MAY:

Tell me, dear Guardian, am I late? Has earth already begun its springtime celebrations? Have the children of men already crowned their May queen? (Second verse.)

ANGEL:

Nay, dear Maytime, you are not late. Listen and I will tell you the meaning of this music. It is true that within the folds of your robe you carry days most dear to the hearts of men. Children crown your days and honor dear mothers and fathers. Childish May queens rejoice in your splendor and the weary soldier finds strength and courage in recalling during your stay upon earth fallen comrades' deeds of valor. But there is also another reason why earth welcomes you. Mary, the bright fair Queen of heaven, has chosen you as her own special month. Throughout your days earth and heaven will unite in praising the spotless purity of Mary. (Third verse.)

SPIRITS OF NATURE:

Tell us, O Angel, the story of Mary's purity which earth honors in its song.

[At signal from angel the reader enters and reads paper explaining the privilege of the Immaculate Conception.]

ANGEL:

Mary has visited earth many times to tell the sweet story of her Immaculate Conception that all might practice greater love and devotion to her.

[Bernadette enters from left and proceeds to lower stage. This reader tells of herself. As she finishes, the United States is discovered by Maytime coming to center.]

MAYTIME:

Who comes here? Ah! It is Columbia, the guardian of our own United States.

ALL:

Ring out ye bells! Sound all ye pipes!
Welcome here ye Stars and Stripes!

COLUMBIA:

Nations had gathered together,
From different corners of earth;
Each spoke with love of the patron,
From the dear land of their birth.
The French told in glowing colors
Of rulers and queens most fair;
The English told of monarchs great —
Mary of Scots was there.

In the midst of this happy gathering,
I, America stood,
Listening with smiling countenance,
To their tales so good.
All were great countries indeed,
Many the patrons honored there;
Yet none so great or beautiful
As our Immaculate Conception fair.

The Immaculate Conception of Mary,
From all sin stains free;
The Guardian of America,
She rules from sea to sea.
I told those listening nations
Of our dear Queen above,
They listened — eagerly listened —
As I told of her love.

Mary guards and guides us here,
She the Immaculate One
Drives away all fear —
Leads men to her Son.
Then let hymns of praise sound

For our fair Queen above,
Let us lay at Mary's feet
Sweet tokens of our love.

[During this recitation the circle in center has parted revealing grotto.]

MAY:

Lo! The shrine here is ready. We must hasten or we will be seen, but before we depart let us, too, honor our Immaculate Queen.

[Spirits encircle grotto and sing hymn. An effective tableau can be arranged.]

Act II. Scene II

[Procession of Children of Mary enter from left singing *On This Day*. When assembled in places sing *Bring Flowers of the Rarest* and crown Virgin.]

First child: How beautiful and fair is this day! Most fit indeed for the crowning of Mary.

Second child: Come classmates have we no gifts to leave at Mary's shrine?

Third child: Let us offer her a promise true ever to strive to be more and more like her.

Fourth child: Mary loves obedience. As true children of Mary we will obey promptly and willingly at all times.

Fifth child: Holy purity is Mary's special delight. This virtue so dear to her will be our special practice. We will try to think often of our Mother throughout the day and will offer to Jesus our work and play through Mary's hands that our every deed and thought may reflect her own immaculate purity.

First child: Come the day is drawing to a close let us sing one more hymn before we go. [A hymn, or, if preferred, an act of consecration may be inserted here.]

Act III. Scene I

[The scene is the same as Act I. All are assembled when curtain rises.]

GABRIEL:

Hail, angels! What joy your return brings to the heart of our Queen. Mary is pleased to behold all earth honoring her Immaculate Conception. With a sweet smile she has turned to her Divine Son and is at this moment beholding Him blessing those faithful children who love her. Come guardians, let us away to her throne, there to unite with your charges in praising Mary, the pure Mother of God.

Hail, Queen of the heavens,
Hail, Mistress of earth;
Hail, Virgin most pure,
Of immaculate birth.
Clear Star of the morning
In beauty enshrined,
O Lady make speed to the help of mankind

Virgin most pure,
Star of the Sea,
Pray for thy children,
Pray for me.

These praises and prayers
We lay at thy feet.
O Virgin of virgins,
O Mary most sweet
Be thou our true guide
Through this pilgrimage here.
And be at our side when death draws near.

[Repeat chorus. Beautiful tableau is possible here. Turn to statue at *Star* in second chorus. Kneel at first *Pray* on one knee.]

Spare the Children's Voices

Rev. F. Joseph Kelly, Mus.D.

FEW parents or guardians of young children realize the danger of allowing them to sing in public, especially under the care of irresponsible or ignorant instructors. To say nothing of the mental and moral injury such exhibitions are apt to produce in fostering vanity and love of display, nor of the physical evils attendant upon the consequent excitement, late hours, etc., the effects on the voice itself and on the child's possible future as a singer are sufficiently deplorable to justify a note of warning from the voice trainer's point of view. If children were taught by those who understand the voice, and who could check and remedy the faults most apt to be committed, these ill effects could be reduced to a minimum or entirely prevented; but, unfortunately, those who train children at such times generally promote and even occasion faults which ruin the voice and not infrequently lay the foundation of future ill health.

A case in point in my experience, is that of a young woman who as a child was noted for her remarkably beautiful voice and was much sought after for exhibition purposes. From the power and range of her voice as a child a glowing future was predicted for her, and doubtless she would have realized the hopes of her friends had they been judicious enough to refuse her assistance on these occasions. Unfortunately, she was allowed to strain her voice by singing in halls large enough to test the power of experienced artists, with the result of its entire loss at the age of sixteen.

Of all the delicate instruments capable of beautiful work, the voice of the child is the most delicate. If rightly trained and properly used, there is nothing more enchanting; if carelessly handled, lifelong injury is the result. The mature voice needs care, but what we call care for the mature voice would not at all answer in the treatment of the child voice. The question then arises, do we exercise this extreme care? Do we treat the child fairly when we allow him to sing as he pleases, to sing in a manner ruinous to his voice? Oh, if we were only careful to use the proper method each day in practice, tones of velvet quality would be the result, a keen appreciation of the beautiful in the art of music would be arrived at, a more robust physical condition would be acquired. The importance of using the voice correctly does not seem to suggest itself to teachers, and the grave consequences following its incorrect use are not thought of sufficiently. Every teacher should be made to realize that the harsh tone is physically hurtful to the child, and that for physiological reasons the voice of the child should be used softly and gently.

The forcing of the child voice and wrong methods used in its training brings with it a train of evils beyond the power of words to describe. A check should be placed on this slaughter of the innocents. It is as much of an impossibility for a child to produce full and sonorous tones as it would be to load it down with heavy weights and expect it to walk with ease. Many who would regard the latter as an act of cruelty will listen with complacency to a child straining every nerve to fill a large room with a voice that from its nature is not intended for such use.

This should not be understood as condemning all training of the child voice; far from it. As I said at first, it is only a protest against its abuse by ignorant and irresponsible teachers in forcing it to a work for which it is entirely unfitted. The normal child voice is light and high, devoid of the deeper coloring and feeling of the adult voice; yet, notwithstanding this lack, possessing a peculiarly touching charm of its own in its soft clear tones, unclouded by the knowledge of the pain and trouble of the life just at hand. As a general thing, teachers do not appreciate this charm, but do their best to

destroy it in their mad quest for power. How often do we hear them say: "Children sing out," with the result of a fresh series of hoarse and distorted tones from the already overforced throats.

Even in choirs of boys, trained as they are by musicians, how often is the ear offended by the strident voices of the sopranos and the blatant chest tones of the altos. Experience shows that this is by no means necessary. One of the most successful trainers of boy choirs in the country told me that he had no difficulty in securing the highest and most musical tones from his boys, because he never allowed them to scream. As they were naturally light in quality, he was obliged to have a larger number than most choirmasters required, but his practice was certainly borne out by the effect produced, which was in contrast to the majority of boy choirs, a thoroughly musical one.

The instruction of children as regards the voice should be almost entirely negative; that is, they do not require teaching what to do so much as what not to do. They may be trusted to form their tones as they please if they do not sing too loudly nor with an undue effort. If these conditions cannot be secured, they should not be allowed to sing at all. Nothing is more painful than to hear a child struggle to fill a large hall with a voice crippled from an attempt to wrest from nature what is not there. In no way can we find compensation for such an exhibition. The mind receives no pleasure, as there can be no intellectual grasp of the subject, while the ear is tortured by shrill and distorted sounds, which awaken a natural anxiety for the child's future welfare. A healthy child possessed of a good ear is the most natural singer in the world, because the most unconscious. It is only when tampered with by those who should know better that disastrous results will follow.

It is in our schools principally that the life or death of the child voice rests. It is true that in the distant past there was much to regret when the methods in vogue became known. Even today there is much to criticize in method and much to improve in material. But there is a healthy growth and though we are only beginning, as it were, to see the great possibilities of the child voice, a great deal has been accomplished. There is a divergency of opinion in the manner of training the child voice, but the same principles underlying are held by all. Some advocate more than one register, some hold different views as to the treatment of the voice during mutation, but all agree that the thin register is the natural register, that children should always use their voices gently and softly, and that thus beautiful tone will result. Every teacher should make a study of the art of beautifying and preserving the child voice and of getting the best results possible out of the training. If for no other reason than to make more solemn and more beautiful the singing of the praises of the All-High God in the church, this should be done.

TEACHING THE PARENTS

"Today the whole world stalks into the home and usurps the place formerly held by the parents. With the dethronement of the persons representing authority in the home has come the dethronement of authority itself." These words of warning were part of an address by Sister M. Alma, Ph.D., supervisor of the Sisters of St. Dominic of Newburgh to the religious teachers of the Archdiocese of New York at a recent meeting.

Sister Alma pleaded for a return of the teaching function of parents in such general matters as health, diet, dress, etc., in order to leave the teachers free to develop and perfect themselves in the technical phases of education. She advised the securing of the parents' coöperation through the Parent-Teacher Association.

Practical Aids for the Teacher

The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.

Poetry for the Month

In the introduction to her little book, *Poetry for Junior Students*, Sister Anna Louise says: "Poetry, from its very nature, makes strong appeal to childhood. It is the language of ideals, the medium of emotion, the perfection of rhythm; and idealism, emotion, and rhythm are qualities inherent in humanity from the cradle to the grave. The poet sees into the heart of things, and out of this knowledge he reveals the secrets of nature and of Nature's God."

As a teacher, you must appreciate the influence of poetry in arousing and fostering ideals of truth and virtue in the minds of our children. The child is by nature a poet and education should make of him a better poet. Listen again to these well-known lines of Wordsworth:

My heart leaps up when I behold
A rainbow in the sky:
So it was when my life began;
So it is now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father to the Man;
And I could wish my days to be
Bound each to each by natural piety.

Poetry for the month of May suggests, first of all, some of the gems the poets have placed in the crown of Our Lady. Two poems about Our Blessed Mother appear elsewhere in this issue — *The Month of Mary*, by Cardinal Newman, who cherished a tender devotion to Mary; and *Maria Mediatrix*, by Longfellow, who understood the meaning of the Catholic's recourse to Mary and her share in God's plans for His Creatures.

Another tribute to Mary by a secular poet, *The Virgin*, by Wordsworth, including the famous line "Our tainted nature's solitary boast" illustrates the irresistible appeal of Mary to every pure and noble human heart. While this line renders the poem especially suited to the Feast of the Immaculate Conception, it is, of course, appropriate at any time. The *Hymn to the Virgin*, by Sir Walter Scott, loses somewhat of its full significance when taken out of its natural setting in *The Lady of the Lake*. Bring the book into the classroom, and, if the pupils have not read the entire story, tell them enough of it so that they can appreciate the simple beauty of the *Hymn*. You can obtain a Victor record giving a beautiful musical rendition of this *Hymn*.

A project rich in spiritual, as well as poetical values, is the making of a collection of poetical tributes to Mary. An endless variety of Marian verse may be found in Catholic and secular anthologies, but perhaps the most profitable part of the exercise will be the collections made from Catholic magazines and newspapers. These sources are the woods and fields from which to gather huge bouquets of lovely flowers that never find their way into flower shops of books. And, perhaps, the children's search for such flowers will bring a few of these Catholic periodicals into homes where they are now sadly absent.

Every teacher knows our Longfellow as the poet the children love. What child has not read and understood something of the message of *The Children's Hour*, *The Village Blacksmith*, *Miles Standish*, *Evangeline*, and selections from *Hiawatha? The Return of Spring*, printed in this issue, shows Longfellow as a translator of poems from other languages. Something new, suitable for children, can always be found in a volume of Longfellow's poems.

An old but ever new spring poem is Wordsworth's *I Wan-*

dered Lonely as a Cloud. The rhythm sings the word picture into our mind. Ask a pupil to bring some daffodils or to find a picture of them. Suggest that here is a fine poem to memorize, but don't force anyone to memorize it. Tell them to shut their eyes and let the picture "flash upon the inward eye." Then ask them to draw or paint the picture. Vivid descriptions are not common; this one is exceptionally good.

The Rhodora, by Emerson, is worthy of wider use in the upper grades, if for no other reason, just to get the famous line "Beauty is its own excuse for being" in its original setting. Taken by itself that line does not convey the message of the poem.

Mary's Month in School

Sister M. Callista, I.H.M.

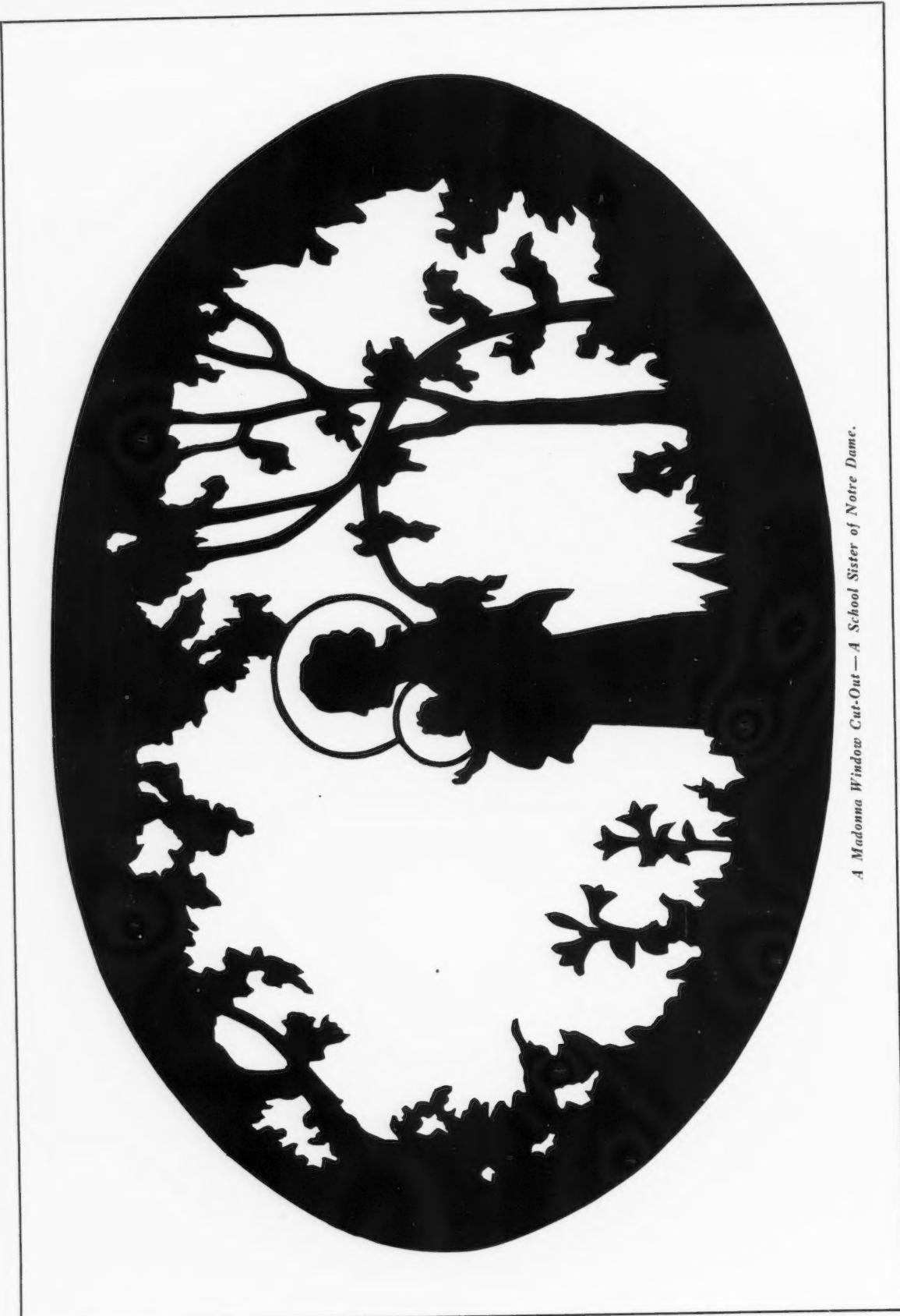
Here are some suggestions for making May a real month of Mary. The projects described have been carried out several times by the writer's pupils in grades ranging from the seventh through the tenth. While conditions necessarily varied, the results were always most gratifying, and there is no reason why the projects could not be adapted to either lower or higher grades.

The work included: (1) discussing and selecting of spiritual practices for both class and individual exercise; (2) designing and erecting a beautiful shrine; (3) arranging for its decoration and care throughout the month; (4) making simple decorative wall cards for reminders of Mary, at home; (5) research work followed by oral and written reports on topics related to Mary; (6) planning, developing, and executing a program for the last school day in May; (7) making souvenirs of the closing exercises.

All of the activities were directed toward the closing program, the most inspiring feature of which was a solemn consecration of the class to Our Lady and a most impressive crowning with a wreath symbolizing the acts of piety and other virtues performed in Mary's honor during the month. Once we were able to make the crown of wire-strung opalescent beads wrought into a simple design. The acts were termed "jewels of virtue"; this, probably on account of its novelty, appealed to the children's imagination more than the idea of "flowers of virtue" symbolized by the floral crown. The children kept track of their Holy Communions and other acts of piety and virtue, every evening calculating them at home, and the next morning when the "virtue box" (this will be described later) was passed, they dropped the report into a container passed at the same time. Of course, names were withheld. Two pupils were appointed to keep a record of the acts which were offered in a formal speech at the closing exercises.

Project I. Discussing and Selecting Spiritual Practices

Toward the close of April this project was launched by citing instances of devotion to Mary in the lives of the saints. The Little Flower's devotion to Mary rewarded by Our Lady's smile, the great St. Teresa's consecration to Mary on the death of her own mother, St. Stanislaus' tender love for Mary and St. Alphonsus' passionate devotion to her were particularly stressed. Then the great esteem in which Mary is held by the Church and the confidence she reposes in the Mother of Christ were shown by a rapid study of the leading ideas in the Litany, the Memorare, the Salve Regina, and some of the most striking passages of the Little Office. The interest shown by the pupils in these latter was a revelation to me. Passages from St. Bernard and St. Bonaventure seemed also to make strong im-



A *Madonna Window Cut-Out* — A School Sister of Notre Dame.

pressions. Lastly, authentic promises to those devout to Mary were quoted.

It was now easy to get suggestions from the children as to ways of honoring Our Lady. The list, which follows later, was compiled in class, suggestions being given for both class and individual exercise, and then a vote taken as to the specific duties pledged by the class as a whole.

The next day a special time was given for individual resolutions, and the children were told to bring letter paper and envelopes for a letter to Our Lady to be written the next day in English class. The children discussed the nature of the items they thought suitable for such a letter, and an outline was agreed upon, though following it was optional. This outline included addresses of affection, expression of gratitude for past favors, offering of the chosen resolutions, and asking of special favors for themselves and others. A long list of suggestions given here showed the beautiful generosity of youthful hearts.

After the letters were written, they were immediately sealed and wrapped in a neat package covered with white tissue and tied with blue ribbon. All month this package was kept in full view at Our Lady's feet, silently reminding her young clients of their compact with her.

The class practices (only two) were chosen from this list:

1. A class delegation (two or three pupils) at Holy Communion daily. (Dates were assigned in alphabetical order of names, but delegates were free to exchange dates with each other. Badges of blue ribbon with a miraculous medal attached were worn for this special Communion, and the delegates were reminded that they represented the class in an important interview with our Lord.)
2. Class recitation of the Litany *after school*.
3. Class recitation of the Rosary *after school*. (If staying entailed grave inconvenience, they were excused.)
4. Class subscription to a magazine devoted to Mary.
5. "Buying a baby," to be named Mary.
6. A "Mary Book" compiled by the class and to remain the property of the room.
7. A bulletin board exclusively devoted to material about Our Lady.
8. Gaining new members for the Sodality.
9. Distributing literature on Our Lady.
10. Filling a large basket with food for the poor, weekly, in honor of the Holy Family's exile in Egypt.

The individual practices were chosen from this list:

1. Frequent or daily Communion.
2. Daily Holy Mass.
3. Daily Rosary or a decade of it.
4. Daily Litany.
5. Memorare morning and evening.
6. Wearing a miraculous medal.
7. Enrollment in the scapular confraternity.
8. Enrollment in the Rosary confraternity.
9. Attendance at May devotion.
10. A definite number of acts of self-denial at table daily.
11. A definite number of hours of silence daily.
12. Abstaining from candy or movies on Saturday during May.
13. A definite number of acts of kindness daily.
14. A definite number of acts contrary to the predominant fault.
15. A hundred or more aspirations daily.
16. A five-minute meditation daily.
17. A ten-minute spiritual reading daily.
18. A visit to the Blessed Sacrament daily.

In addition, each child, daily on entering school, drew from a box a ticket on which was written a suggestion for some little pious practice to be performed that day. This lent interest to devotion and was also good teamwork since it raised the class total of "jewels" or "blossoms" which were to "go into the crown."

Project II. Making a May Altar

This project was begun late in April. The first step consisted of studying pictures in catalogs for suggestions. Then drawings of the plans for our May altar were made. The woodwork was done by the boys of the school. Part of this was open or lattice work, which the girls wound with blue and white crêpe paper.

Our May altar consisted, essentially, of a baldachin or can-

opy over the little platform on which the statue of Our Lady was placed. This little altar may be placed upon an ordinary kitchen or study table draped with paper or cloth. But a small altar table, similar to those of the side altars in the church, may be made of rough lumber, and covered to the floor with cloth or paper.

Project III. Care of the Altar

On the last school day in April the class was divided into four groups each of which chose a chairman who was to assign the duties and the days of service to the others in the group. Each group held a meeting after school on the Friday preceding its week of duty, to arrange for the provision of candlesticks, lights, vases, and flowers, and to have the charges assigned. Many of the articles were only lent, though some permanent gifts were received.

Although there was great rivalry for excellence, mere external show was not the main object, for very often members of other groups secretly gave flowers or small contributions. If these were discovered, the group in charge generously gave credit for the gift.

Project IV. Wall Cards for Home Use

The wall cards were simple but pretty little affairs. The cardboard of a tablet was neatly covered with a piece of white drawing paper, cut 1 inch larger all around, turned back over the edges, and pasted down. Next, we cut from light blue paper (we used blotters) a rectangle 1 inch narrower and shorter than the tablet back. From the center of this blue rectangle was cut out a rectangle $3\frac{1}{2}$ inches wide and $4\frac{1}{4}$ inches long. The blue frame resulting, was pasted on the backing, and in the center of the mount was pasted one of the little oval pictures cut out from the cover of an *Ave Maria*. We left the little ornamental border on the picture because this was in better proportion to the size of the mount. Next, an oblong of heavy white drawing paper $1\frac{3}{4}$ inches wide and 1 inch shorter than the width of the mount, was pasted on a blue oblong so that there was a $\frac{1}{2}$ -inch margin all around. On the white oblong each one printed his favorite aspiration, or wrote it in vertical writing. This mounted aspiration was attached as a pendant to the mounted picture by half-inch strips of blue or white paper, and the whole was hung with a Dennison hanger. Ribbon or a neatly punched hole would answer for a hanger.

Project V. Oral and Written Compositions

Before beginning this work, the children were told that the best results would be used in a program for the close of May. They were reminded that the love and devotion shown in the work would be of more importance than perfect execution; also, that the topics would be so varied as to give everyone a chance to succeed. The list here, as in project one, was drawn up in class. It included time-honored devotions to Mary, treated from historical and devotional aspects, history of authorized prayers, famous shrines of Mary, feasts of Mary for every month, interpretations of literary gems on Mary, and titles of Mary. A special table was kept supplied with books, pamphlets, and magazines. These were secured from the school library or lent by pupils.

The pupils were allowed to choose their own topics, and oral reports were required on Monday of the second week. These were recited on during English class, and delivered in the form of a radio program.

After this exercise the pupils voted as to what particular lines of topics should form the basis of the closing program. The "Shrines of Mary" seems the favorite subject with the writer's classes. It has been chosen four times, while "The Principal Devotions in Mary's Honor," and the feasts of Mary, called "Through the Year with Mary," have been chosen only once each. Once we combined, under the title, "Famous Shrines and Favorite Devotions to Mary." Another class asked for a miscellaneous program, calling it "An Hour with Mary."

Project VI. Closing Program

Intensive work on the closing program was now begun. I shall describe the one on the shrines, and those interested can easily adapt the method to any series chosen.

One child suggested, "Why not write up our own shrine?" This was a fine idea and led to others as the program that follows shows. This program was entitled "Famous Shrines of Mary."

1. Address — Class President.
2. Holy Mary, Mother Mild — Class.
3. Our Lady of La Salette — Five Girls.
4. Our Lady of Victory — Four Girls.
5. Our Lady of Lourdes — Four Girls.
6. Our Lady of Perpetual Help — Five Girls.
7. Mother Dearest, Mother Fairest — The Same Girls.
8. Our Lady of Loretto — Four Girls.
9. Our Lady of the Snows — Three Girls.
10. Our Lady of Guadalupe — Three Boys.
11. Our Lady of U.S.A. (The National Shrine) — Four Boys.
12. A Hymn to Our Lady, Patroness of U.S.A. — All the Boys.
13. Our Lady of Good Counsel — Four Boys.
14. Our Lady of This Room — Two Girls.
15. Our Lady of My Own Heart — Two Boys.
16. The Greatest Shrine of All — Two Girls.
17. Offering of the Jewel Casket — One Boy or Girl.
18. Act of Consecration — Class.
19. Crowning Address } One Pupil.
20. The Crowning }
21. Crowning Song — Class.

The address at the opening consisted of expressions of welcome to the visitors, a statement of our aims in giving the program, the information that it was written by the pupils, and other explanations which would make the whole more interesting. We sought to unify the performance by having it simulate an informal class meeting. The transition from one number to another was thus easy and natural, and different from the rather common "travelogue." The pupils who describe the National Shrine may be dressed in the costume of the respective nations and sing hymns suited to the characters.

The boys introduce their first number by saying, "Aren't there any apparitions of Our Lady to boys only?" When they reach the end of the description of the National Shrine, they sing Father William Tracy's hymn to Our Lady, Patroness of the United States. By prefixing *take* to the second line of the first and *and* to the second line of the second stanza, and changing *deeper* in the third to *still*, the words fit the music to Father Faber's hymn "O Purest of Creatures." This is found in *St. Basil's Hymn Book*. The hymn with the changes is appended to this article as the writer has only a clipping and cannot say where else to find it.

Number thirteen closes with the well-known poem, "O Virgin Mother, Lady of Good Counsel." This may be sung also. The music is in *The Sunday School Hymn Book*. A beautiful account of the shrine is to be found in Father Flynn's *Sermon on Our Lady*.

Number fourteen is begun by a girl's wondering why someone had nothing to say in praise of their own school shrine. Then the influence it had had during the month, the pleasure it gave them, etc., becomes the source of conversation. This particular number well repaid the teacher for the trouble involved in erecting the shrine.

The theme of the article, "Our Lady of My Own Heart," is principally a reminder that exterior devotion was little, if not prompted by interior sentiments of the heart. It contained the poetic thought that the interior shrine could be made more and more beautiful by continually adorning it with jewels of virtue, and that the thought of it would lead to nobler efforts until the day when Mary herself would come to lead the soul to heaven. It is introduced by someone asking, "Isn't there another wonderful shrine of Mary?" And after receiving several wrong guesses in answer, the first speaker tells of the interior shrine.

This easily leads to someone's saying, "No one has told us about the greatest shrine of all." Then more questions until someone asks, "Well, what is it?" The first one answers, "It's one we shall all visit some day and I hope to have a place close to the seat of honor." Finally the correct guess comes, "It's Mary's shrine in heaven." Then follows a description of the shrine colored as only a youthful imagination can, and including serious thoughts of how to gain a place there and the rapture of having succeeded in the quest.

Now someone says, "Wouldn't it be lovely if we were all there now? But since we aren't, why not offer her our lives and our gifts now, and then crown her statue?" The one appointed rises saying, "That's a capital idea." Then the package of letters, which has been previously removed from its usual place, is produced, and in a feeling but brief address, is likened to a casket of jewels, the symbols of acts promised in early May. With apologies for failures in carrying them out and expressions of love and confidence in Mary's further protection, the package is solemnly laid at her feet. Immediately the whole class kneels and recites the act of consecration. We always use the familiar indulged form, "O my Mother, O my Queen." (For saying it morning and evening after a Hail Mary there is a plenary indulgence for the hour of death.)

After this all rise and remain standing, facing the statue while the one who is to crown Our Lady, steps up with the attendant holding the crown on a fancy cushion, a silver plate, or a prettily decorated cardboard and recites the crowning address (or a poem suited to the occasion). At the end of the recitation the attendant presents the crown, and all the others reverently watch it being placed in position. As it touches Our Lady's brow, they all begin the crowning song. This is usually "Bring Flowers of the Rarest," though a few times we have had original words to the music of "Holy Queen, We Bend before Thee."

When the program was "Through the Year with Mary," there were twelve "conversations," one for each month, and the pupils took one feast each. The transitions were made by the leader of each group claiming that his month had the most beautiful feast. Most attention was paid to the spiritual significance of each feast, though the origin was given, when possible to find it. Father Lord's *Mary's Datebook* was used for the list of feasts. The Catholic Encyclopedia and the Missal supplied most of the information. A thorough search by the pupils at home has always resulted in a wealth of material. *Our Lady of Sorrows Magazine* for July, 1930, has an account of "Our Lady of the Snows" (St. Mary Major). *The Victorian and the Salve Regina* contain much helpful material.

Project VII. Surprise Souvenir

This feature was a surprise to all except a few girls, who were skillful at handicraft; they made souvenir booklets which were distributed at the end of the program. Covers for the booklet were made of a combination of blue and white paper with title of the program printed in blue paint; for example, Famous Shrines of Our Lady — Closing of May, 1936. The program was hand-printed on white letter paper forming the inside of the booklet. The cover and booklet was fastened with blue and white silk floss.

Perhaps this is too full a program for the month for some classes, but the writer trusts that at least a little definite help has been given, and asks for an intention in any efforts resulting from this paper.

Here is Father Tracy's hymn. The words in brackets are mine:

A HYMN TO OUR LADY, PATRONESS OF THE UNITED STATES

The stars on thy banner are gleaming for thee
[Take] them, oh, take them, loved Queen, for thy crown:
Clear star of the Morning, bright Star of the Sea,
On our star-blazoned banner shine down [shine down].

Oh, shed on our tricolored flag thy mild light
 And let its folds in thy radiance shine;
 Oh, keep it the symbol of freedom and right,
 'Tis the flag of our country; 'tis thine [tis thine].

E'er deep was our love for Columbia's shore,
 But now deeper [still] that love in our breast,
 She's the land of Our Lady, now and e'er more,
 She's the pure Virgin's crown of the West [the West].

We'll love and defend her for Mary's dear sake,
 [And] for her cause we will willingly die;
 No foeman a star from her banner dare take,
 While we think of Our Queen-Star on high.

Our banner is thine, Queen; oh, bless all its stars,
 And then undimmed through all years make them gleam,
 With glory illumine its White and Red bars,
 On its gemmed field of Blue ever beam.

Rev. Wm. P. Tracy

Our Lady's Coronation

Sister Marie, S.C.

Note. The purpose of this May-day program is to teach to the little ones the life of Our Blessed Lady and to implant in their young hearts the seeds of a tender devotion to her.

If kept for the end of May, this act of devotion can be a great incentive to practices of piety during the month, such as assistance at daily Mass or at Benediction and Rosary, etc.

Confer the privilege of crowning the Blessed Virgin on the child who has made the greatest effort to show devotion to Our Blessed Mother. If several children have reached the proposed standard of piety, let them draw lots for this honor.

Again, during this month, children may be encouraged to form the habit of saying ejaculatory prayers by means of the following device: Cut out rose petals of pink or white paper and place them in a box accessible to the pupils. Place a little flower basket at the foot of the statue of the Blessed Virgin and allow each child who has said fifty or one hundred aspirations to write the number and his or her name on a petal and place it in the basket. With these prayers make a Spiritual Bouquet for Our Lady's Coronation Day.

Setting — Shrine of Our Lady, decorated for the occasion.

Opening Hymn: "On This Day, O Beautiful Mother," or any other suitable hymn.

The Life of Our Lady

CHILD [holding the crown of flowers and addressing the class]: May is the month of Mary. It is, too, the month of flowers. Come, let us crown our sweet Mother with these beautiful blossoms. But before we place the wreath upon her brow, let us tell all we have learned about her. This, I am sure, will make her smile on us today. [The following are read in turn by different children:]

1. Mary's mother was St. Anne. Her father was St. Joachim. St. Anne had prayed for a long time that God would send her a child. At last her prayer was heard and God gave her the sweetest little girl that ever lived. She was named Mary.

2. Mary is the most beautiful of all God's creatures. She is called the Immaculate Conception because there was no original sin on her soul when she came into this world. She is the only one in the whole world who never had a sin on her soul.

3. When only three years old, her parents took her to the Temple where she stayed until the age of fourteen. Here she had to study lessons and learn how to sew and do many other things. She gave herself to God at the age of three and always tried to please Him in everything she did. Everybody loved her because she was so sweet and kind.

4. Soon after she left the Temple, a beautiful angel appeared to her while she was praying, and told her that she was going to be God's Mother. The angel said, "Hail Mary, full of grace! The Lord is with thee. Blessed art thou among women." Mary was afraid, but the angel said, "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt bring forth a son and thou shalt call His name Jesus." Mary said, "Be it done unto me according to thy word."

5. A few days after the angel had appeared, Mary went to visit her cousin, St. Elizabeth. When Mary arrived at the house, St. Elizabeth greeted her with the words, "Whence is this to me that the Mother of my God should come to visit me?" It was the Holy Ghost who had told Mary's secret to her cousin.

6. On Christmas Day Mary became the happiest of mothers, for on that day the little Baby Jesus was born. Wonderful things happened on Jesus' birthday. A new star shone in the heavens; beautiful angels sang over the stable, "Glory to God in the highest and on earth peace to men of good will"; and the shepherds were told the glad news by an angel and came with their little white lambs to adore the newborn King.

7. When the Baby Jesus was about six weeks old, Mary took Him to the Temple to offer Him to God the Father. She brought with her two little doves to give to the priest, as every mother had to bring a gift to get her baby back again.

8. The little boy Jesus, when twelve years old, went with His parents to the Temple. On their way home, Mary and Joseph lost Him. They looked for Him everywhere and it was only after three days' search that they found Him in the Temple.

9. Mary is our real mother, for she was given to us by our dear Lord when He was dying on the Cross. She loves us a million times more than our own mothers could ever love us. She sees God's beautiful picture in our souls. That is why we are so dear to her.

10. After our Lord had gone up to heaven, St. John took care of Mary until she died. Oh, how sweet was her death! She had nothing to be sorry for; she loved God so much that she was longing to be with Him forever. The Apostles buried her and for three days they heard lovely music around her grave. Then the music stopped, they opened the grave and found nothing but lilies. The angels had taken her body up to heaven.

11. Oh, what joy there was in heaven when the angels entered with Mary, their Queen! The saints greeted her as their Queen, too, and laid at her feet their fairest flowers. Jesus led His sweet Mother to the throne of His Father, and there God placed on her brow the beautiful crown that He Himself had made for her, and called her Queen of Heaven and Earth.

12.

Mary is Queen of the flowers,
 Mary is Queen of the May:
 Come, let us crown Our Lady,
 Queen of our hearts today.

Crowning Hymn

"Bring Flowers of the Rarest" or "Hail Virgin, Dearest Mary." [Here Our Lady is crowned.]

Act of Consecration

[Let this be read, phrase by phrase, by a child and repeated by the class.]

O Mary, our dearest Mother, we give you our hearts today. We want to belong to you forever. Help us to love you more and more every day. Make us like you — pure, obedient and kind. Tell Jesus we want to love Him as you did. Keep us always close to you, and when we die, take our souls to heaven to be happy there forever. Amen.

Class Recitation

O Mary, dearest Mother,
 Beautiful and sweet,
 See the lovely blossoms
 Smiling at your feet.

But fairer than the lily,
 And sweeter than the rose,
 O Mary, is your beauty
 As everybody knows.

You are like the violet —
Lowly, meek and mild;
O Mother sweet, this lesson teach
To every little child.

Bless us, dearest Mother,
With your tenderest love;
And may our souls, like flowers,
Bloom in heaven above.

Closing Hymn
"Hail Mary!"

[This may be sung to the air of "Joy! Joy! The Mother Comes," in St. Basil's Hymn Book.]

1. Hail Mary, full of grace,
Of sweetness and of love!
The Lord is e'er with thee —
The Lord who reigns above,
The Father and the Son,
The overshadowing Dove.
2. Hail Mary! Thou art blest,
And blest is thy dear Son!
Ah, teach us how to love,
Like thee, thy Holy One.
Show unto us His Will,
And may it e'er be done!
3. Oh, holy Mary, we
Now seek thy aid divine.
And Mother, when we die,
Thy arms around us twine,
Till Jesus calls us home
To see His Face and thine.

Nature Study Suggestions

Sister M. Corita, C.S.C.

"Nature study is learning those things in nature that are best worth knowing, to the end of doing those things that make life most worth living." — *Hodge*.

The teacher of nature study should teach the children to interpret nature for themselves, to start them on a line of work that they can follow up individually, to furnish them with an abundance of happy, healthful outdoor recreation for out-of-school hours, and for leisure throughout life. Through a love and appreciation of the beautiful, they are led to protect the birds and wild flowers.

In the upper grades, from the study of noxious insects and plant disease, children will get a first-hand knowledge of how germs spread disease, and that cleanliness, isolation, and fumigation will go far toward stamping out sickness and suffering.

Scientific teaching of the relation of birds to plant life will do much to stop the wanton destruction of our songsters and other birds beneficial to the farmer.

The study of birds has its charms for people of all ages, and a few months devoted to this subject leaves the children with a desire to go on and learn more as the years go by.

Colored pictures and leaflets should not be allowed to take the place of the study of birds out of doors. A study of the legs and feet will help the children to learn much of the habits of birds. The following method of classification is simple enough for children to make for themselves:

1. Seizers — birds of prey, vultures, hawks, owls, etc.
2. Perchers — includes a vast majority of small birds.
3. Climbers — parrots, woodpeckers, etc.
4. Scratchers — fowls, game birds.
5. Runners — ostrich, emu.
6. Waders — heron, crane.
7. Swimmers — swans, geese, ducks.

Comparing Feet

1. **Seizers:** In this group the legs are strong, the toes are furnished with strong, curved, and sharply pointed claws, especially adapted for the capture of living prey of consider-

able size. The members of this group have four toes, three before and one behind, but the owls can place the outer toe of the three either in front or behind.

2. **Perchers:** These birds, for the most part, spend the greater part of their time in the branches of trees on which they perch. Their toes are usually three in front and one behind; the claws are sharp, long, and slender, and of sufficient strength to hold the bird firmly in the perch.

3. **Climbers:** Birds of this group have two toes in front and two behind. This enables them to climb up the perpendicular tree trunk. Parrots climb by clasping small branches. Woodpeckers run over the tree trunk by inserting their strong, sharp claws into any irregularities of the surface.

4. **Scratchers:** Legs of scratchers are strong; the toes are short and thick. The claws are stout and strong, and fit for scratching over the surface of the ground for food.

5. **Runners:** These birds depend entirely upon their legs for locomotion, so their legs are long, stout, and strong. They never perch, therefore, few toes are required. The ostrich has two toes and the emu has three, and they all point forward.

6. **Waders — Stilt-Walkers:** They wade in the water after their food, hence their legs are very long. Long-legged birds seek their food in shallow water, while web-footed birds get their food in water too deep for wading.

7. **Swimmers:** The feet are webbed, the legs stout and strong and placed far back on the body, making the bird very awkward on land.

Compare the structure of the legs and wings of a bird with its food habits. A bird that spends most of its life on the wing chasing fish or insects will generally have very long wings and very short legs. If a bird does not get its food afoot, it must get it on the wing, or else spend all its time in the water hunting food. Long-legged birds that have very good wings, use their wings chiefly for safety, and depend upon their legs in picking up a living.

A study of bills in relation to food habits will prove most interesting. Pages 93 to 107 of *The Bird Book*, by Eckstorm, contain diagrams of both bills and feet of birds and accounts of their adaptation to food habits.

Trades of Birds

Interest in studying the habit of birds can be created by asking the children how many trades carried on* by birds they can name. Here are a few suggestions:

Weaver and basketmaker: oriole.
Carpenter and drummer: woodpecker and flicker.
Mason: swallow, robin.
Scavenger: buzzard.
Fisherman: kingfisher, pelican.
Decorator: humming bird.

Pigeons

There are many varieties of pigeons. One kind, the homing, is raised for flying races and carrying messages, and always goes back home. Others are raised for eating and some are only raised for pets.

Two of the most common of the eating varieties are the runt and carneau. Unlike every other runt, the runt pigeon is the largest of its kind. There are almost all of the pigeon colors among them but the most common colors are dark blue and pure white. The carneau is not so large as the runt, but because it takes such good care of its babies it is raised in large numbers. The usual colors are red and pale yellow.

Among the pigeons raised for pets are the tumbler and the pouter. When the tumbler tries to fly, he tumbles over in the air. The pouter can puff up the front of his breast until it looks like a toy balloon.

Pigeons live in pairs and build their nests of coarse hay, straw, or pine needles which they carry in their mouths and pile up so that it will hold the eggs. When the nest is made the mother bird lays two eggs and begins to sit on them.

The father always helps the mother bird with the work. Every morning about ten o'clock he comes to the nest and tells her that he will take care of the eggs while she gets her breakfast and takes a rest. At four o'clock she comes back and sits on the eggs all night until ten o'clock the next morning. When the babies hatch, the father helps to feed them.

When the babies are about two weeks old they build another nest close by and begin sitting on the new eggs. The father and mother birds are then very busy taking care of the two nests at the same time.

Pigeons live on grain. When it is time to feed the squabs, the parent swallows the grain and takes a drink of water. It then puts the baby's bill inside its own, and pumps the food from its own crop into the baby's mouth.

Baby pigeons are called "squabs," and when they are about four weeks old they are almost as large as the old birds and then they have to learn to eat the grain themselves.

Pigeons are very clean birds. They like to take a bath every day, then fluff up their feathers and lie out in the sun to dry. They do not sing but say coo-coo nearly all day.

Flowers

Do not hoe the soil too deeply when cultivating, as many plants are shallow rooted. Cut off flower heads when bloom fades, unless saving seeds. Continuously flowering plants, such as the coreopsis, should have their flowers picked clean in order to have them flower right along.

The following quotation from the *Mt. Rainier National Park Bulletin* is equally applicable to any place where wild flowers grow:

"Unpicked Flowers are Loveliest"

"Almost all of the lovely blossoms for which this Park is world famous, wither within a very few hours after picking and the plants from which they are torn bleed and die. Left to bloom undisturbed they will spread their beauty over many weeks, even months, and will be alive and sturdy to repeat their free flower show next season."

"You are only one of many hundreds of thousands to whom these flowers belong. Those who come after you even future generations, have as much right to the enjoyment of these God-given beauties as you have. Unpicked flowers give unending enjoyment."

Discuss outdoor good manners with respect to wild flowers:
Always leave the leaves and roots.
Pick only a few, leaving others to make seed.
Pick none of the kinds that are scarce.
Suggested slogans for posters:
"Save the wild flowers."
"If flowers are few, pick one or two."
"Never pull roots."
"Save for future children."
"Be satisfied with small bouquets."

A WILD FLOWER PLEDGE

It's Wild Flower Day throughout the land,
Let's join the wild flower savers' band
And pledge ourselves to Nature's cause
By helping to observe her laws:
Let's share our love for everything
That blooms to pleasure us in spring,
By plucking with the greatest care
Our wild bouquets, and leave a share.
—Maude Wood Henry

Flowering Bulbs

Most bulbs like rich food, and their proper development and beauty depend upon the amount of nutriment their roots consume. Liberal applications of manure water produce excellent results.

If bulbs are to be potted, plant so that their tops just appear at the surface. To encourage root development, keep pots in a dark place for two or three weeks. When the pot is filled with roots, bring it into the warmth and light, and the bulb will soon flower.

Single hyacinths and some other bulbs grow well in glasses.

Place the bulb so that its base just touches the water. Set the jar in a dark but airy place till the roots have developed. A small piece of charcoal will help to keep the water pure, though a complete change of water occasionally is also necessary. A little nitrate of soda or saltpeter will hasten the growth.

As soon as the bloom fades, cut it off and remove the plants from water jars or flowerpots to sunny garden beds. The leaves will continue to function, storing up food in the bulb for next season's growth. In early summer, when foliage has died down, remove bulb from the soil, dry thoroughly and store in a box of sand until fall.

If the bulb bed is located where it need not be watered during the summer, most bulbs need not be lifted for two or three years. Hyacinths, however, should be lifted every year.

Of flowers so that they can seed
And germinate for next year's need:
Let's pledge ourselves to leave the roots
And all the tender, budding shoots
So they can grow for other Mays
And gladden other wild-flower days:
Let's leave a heritage of joys
For flower-loving girls and boys,
Who in the years to come will bless
Us for our care and thoughtfulness.

THE FOREST READERS

I Am The Forest
I clothe this favored land
With beauty, and every hand
You turn to me in daily need.
Your best friend I have always stood;
You could not live not using wood.
For your protection now I plead.
Nor do I bid you take my word;
Let these my witnesses be heard.
Second Reader [carrying pail of water]:

I Am the Stream

From my woodland springs
To river mouth, where the white gull wings
Over the ships from the ends of the earth,
I flow to your homes and mills and fields
And carry the freight that the harvest yields,
But shady forests gave me birth.

Third Reader [carrying pet animal]:

I Am the Wild Things
I speak for graceful deer
And flushing trout in brook pools clear,
For singing birds and squirrels pert,
And all the wearers of feathers and fur.
What should we do if no forests were

To shelter us from fear and hurt?

Fourth Reader [carrying ax]:

I Am Industry
To me the forest brings
Reward for labor and all things
That money buys, for in this state
A great share of our wage-earners' pay
Comes from lumbering in some way
The fate of forests is my fate.

Fifth Reader [carrying fishing rod]:

I Am Pleasure
Happy vacation days,
Camping, hunting, and all the ways
Of nature in her gladdest moods,
The forest holds for girls and boys
Who love outdoors and wholesome joys—
There is no playground like the woods.

Sixth Reader [strikes match and holds it burning]:

I Am the Future

Shall all these pass away?
Must we look forward to a day
Of fire-charred, lifeless, streamless slopes
Where thoughtless match or unwatched brand
From man's ungrateful, careless hand
Had destroyed his own children's hopes?

All [Future blows match out, watches as he drops it, then tramps it out]:

Fire Is Our Enemy

Won't you help us then?
Learn yourselves, and teach all men,
This, the lesson all must learn,
Put out the camp fire and the match;
Careful with slash and clearing-patch;
Leave no fires in the woods to burn.

WHAT DO WE BURN WHEN WE BURN OUR TREES?

What do we burn when we burn our trees?
We burn the home for you and me,
We burn the carriage house, barn and shed,
The baby's cradle, the little boy's sled,
The bookcase, the table, the rocker of ease,
We burn all of these when we burn our trees.

What do we burn when we burn our trees?
The daily comfort which everyone sees,
The wages for man for years to come,
In factories big where busy wheels hum —
For industries many depend on trees —
When our forests burn we burn all these.

What do we burn when we burn our trees?
The homes of the birds, the squirrels, and bees,
The home of the brook and the cooling spring
Where violets blossom and bluebirds sing,
The beauties of nature, so fair to please —
We burn all these when we burn our trees.

— Stoddard

Summer or winter, day or night,
The woods are an ever new delight;
They give us peace, and they make us strong,
Such wonderful balms to them belong.

WHAT THE TREES TEACH US

I am taught by the Oak to be rugged and strong
In defense of the right, in defiance of wrong.

I have learned from the Maple that beauty to win
The love of all hearts must have sweetness within.
The Beech, with its branches wide-spreading and low,
Awakes in my heart hospitality's glow.

The Pine tells of constancy. In its sweet voice,
It whispers of hope till sad mortals rejoice.

The nut-bearing trees teach that 'neath manners gruff
May be found as "sweet kernels" as in their caskets rough.

The Birch, in its wrappings of silvery gray,
Shows that beauty needs not to make gorgeous display.

The Ash, having fibers tenacious and strong,
Teaches me firm resistance, to battle with wrong.

The Aspen tells me with its quivering leaves
To be gentle to every sad creature that grieves.

The Elm teaches me to be pliant yet true;
Though bowed by rude winds, it still rises anew.

The Lombardy Poplars point upward in praise,
My voice to kind Heaven they teach me to raise.

I am taught generosity, boundless and free,
By showers of fruit from the dear Apple tree.

The Cherry tree, blushing with fruit crimson red,
Tells of God's free abundance that all may be fed.

In the beautiful Linden, so fair to the sight,
The truth I discern; it is inwardly white.

The firm-rooted Cedars, like sentries of old,
Show that virtues deep rooted may also be gold.

— Helen O. Hoyt.

References

The references cited are the teachers' shortcut to the information the child is to discover through observation. These books can all be procured at city libraries.

Blanchan, *Birds Worth Knowing*.

Chapman, *The Travel of Birds*.

Du Puy, *Our Bird Friends and Foes*.

Grant, *Our Common Birds and How to Know Them*.

Miller, *True Bird Stories*.

Blanchan, *Wild Flowers Worth Knowing*.
Burgess, *Burgess Flower Book for Children*.
Chandler, *As California Wild Flowers Grow*.
McCurdy, *Garden Flowers Worth Knowing*.
Spear, *Leaves and Flowers*.

Curtis, *Stories in Trees*.
Hawkes, *Trails To The Woods*.
Rogers, *Trees Worth Knowing*.
Seton, *Woodland Tales*.
Stokes, *Ten Common Trees*.

This pamphlet is intended as a guide in using the missal as a classroom text. The *St. Andrew Missal* serves as a basis for the work. The lessons are arranged in a monthly plan, 19 distinct lessons being given for each month. The feasts dependent upon Easter are studied in a separate series of lessons. The book should be of great aid in promoting orderly and effective Missal study.

¶ Costly graduations during the present time of stress were condemned by a conference of elementary and high-school teachers of the Diocese of Brooklyn at a recent meeting.

Devices for Intermediate Grades
Sister M. Hermelanda, O.S.F.

1. The Spring Project

This project may be begun already at the beginning of March, as the birds begin to make their appearance then.

The teacher appoints two captains, or allows the children to vote for captains. These two leaders then choose the children they want on their respective sides. Now they are ready for teamwork.

Place two bird cages made of brown construction paper, some distance apart above the blackboard, on the display board, or above the latter if you so choose. Tell the children that they are to see which team is going to draw the most birds to their cage.

This may be made a race in any one essential subject. In fact, any lesson may be thus motivated in order to insure better results; or you may include all the important subjects at one time. Each lesson deserving A or A+ counts 1 point and 10 points will score 1. Each score of 10 points wins a bird. The children have their little notebooks in which they keep an account of their lessons, and the captains take an account of these points at the end of each day's session or at the end of the week on Friday afternoon.

By means of a little glued paper with a thumb tack inserted, placed at the back of the birds, they will hang loosely and have the appearance of flying.

One team may be called the Red Birds, winning red songsters, while the other team may be styled Blue Birds, and win blue warblers. The team having the highest score by the end of the week obtains an additional bird. The team having the most birds at the end of the contest are the champions.

2. The Flower Garden

This device may be carried out similarly to the Spring Project, or the girls may run against the boys, each side voting for its captain.

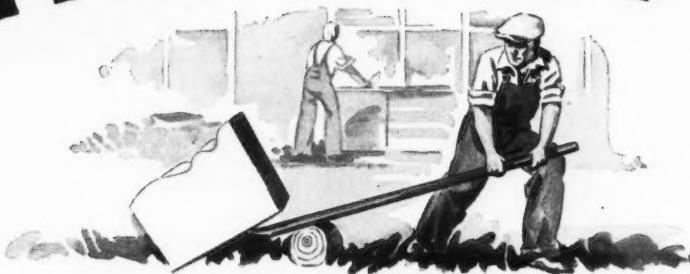
Place along the bottom of the display board, a border of grass made from a strip of green crêpe paper about three inches deep, slitting one side down quite finely to the depth of an inch and a half.

For each score of ten points, the teams may plant a flower in this garden by inserting it back of the grass by means of a small thumb tack if the display board is of cork. The side with the highest score at the end of the week gets an additional flower or a pretty butterfly if they so choose.

The flowers and butterflies used in this game are all to be constructed by the children, preferably during the drawing period. Flowers, such as the jonquils, tulips, daffodils, hyacinths, or star of Bethlehem, would be very appropriate.

Besides being an incentive to do more efficient work, it contributes much to the attractiveness of the classroom.

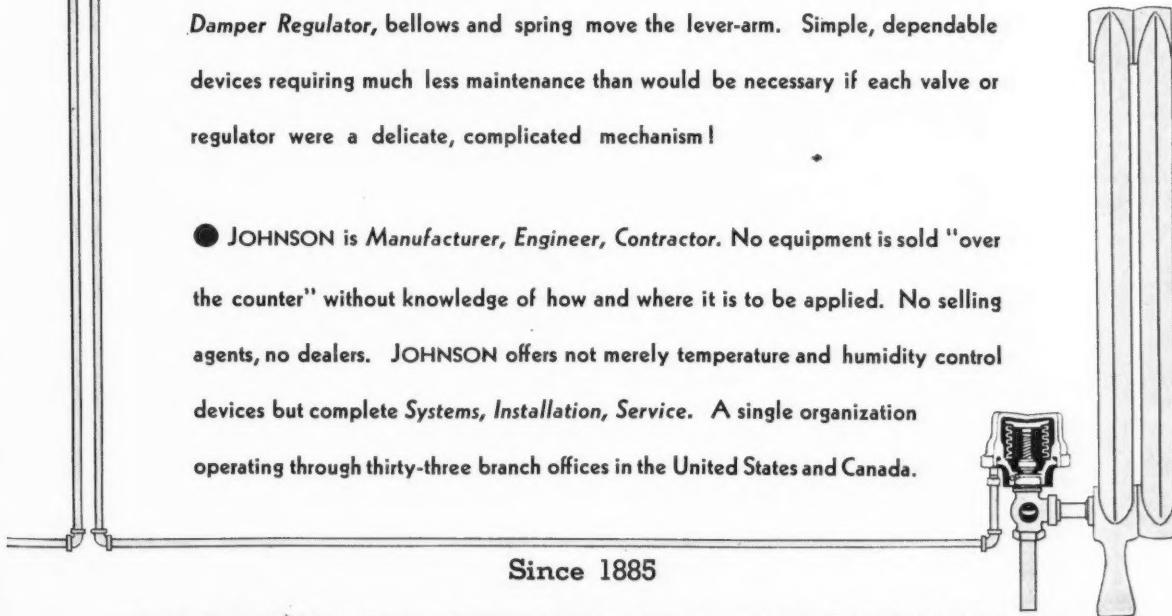
SIMPLICITY



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Catholic Education News

SATURDAY CLASSES IN RELIGION

A practical solution of the difficult problem of giving religious instruction and character training to the children of a parish without a parochial school has been worked out by Rev. A. E. Darnieder at Cedarburg, Wisconsin. Realizing that it is practically impossible for the pastor to carry on this work without assistance, Father Darnieder has secured the services of three Sisters from the motherhouse of the Sisters of the Sorrowful Mother, located near Milwaukee.

Children of grade-school age are grouped in three classes with a Sister in charge of each. The first class contains grades one to three, the second, grades four to six, and the third, seven and eight. These classes assemble for catechism and Bible history on Saturday mornings, after the eighth o'clock Mass (which the children attend), throughout the school year. The Sister questions the children on the subject matter of an assigned lesson, making necessary explanations and leading a discussion of the lesson. The pastor visits each class, examining a few of the children, encouraging the bright ones and the slow ones with remarks appropriate to the individuals, and giving a brief instruction on the assigned lesson.

Regular report cards are distributed on the first Saturday of each month. These cards contain a mark on an oral and written test in catechism and Bible history, days absent, times tardy, attendance at Mass, cleanliness, courtesy, obedience, interest, effort, self-control, and conduct. The parents are required to sign the card and send it back the following Saturday.

Classwork is completed by eleven o'clock, after which the Sisters conduct practice in singing. Father Darnieder hopes thus to train a sufficient number of young people in liturgical music to permit him to introduce regular congregational singing. The final activity of this busy Saturday morning consists of instruction and practice for the altar boys; this is in charge of the pastor. The boys are made to feel that it is an honor to be a server and that the servers must be shining lights for the other boys.

The interests of high-school boys and girls are not neglected. Since experience has proved it impracticable to put them into the class with the seventh and eighth grades, Father Darnieder gathers them in their own group for special instruction every Monday evening. Thus, while a definite part of the work of this school is preparation for First Holy Communion and Confirmation, the impression is not given to the children that they need no further instruction in religion after Confirmation.

CONFERENCE FOR SCIENCE TEACHERS

A conference for teachers of science in the Catholic high schools of western Pennsylvania was held at Duquesne University, Pittsburgh, Saturday, March 25. More than 75 Nuns and lay teachers were present.

The purpose of the conference, sponsored by Duquesne University, and which is to become a semiannual affair, is to discuss problems of science instruction and teaching methods and to bring the latest developments in physical and biological sciences to the attention of teachers.

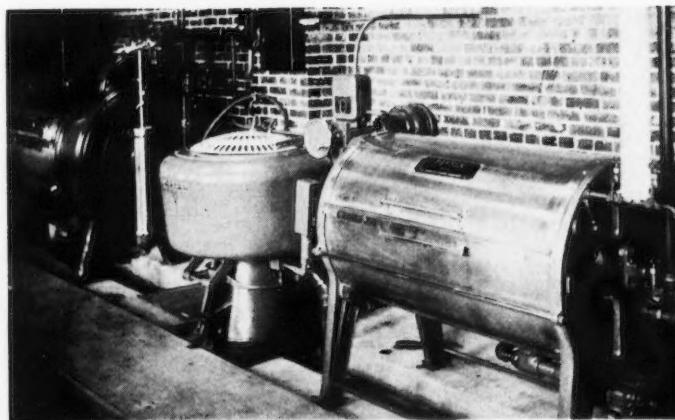
Dr. Hugh C. Muldoon, dean of the school of pharmacy of Duquesne and professor of chemistry, was in charge of the conference. Very Rev. Joseph J. Callahan, C.S.Sp., president of Duquesne, and Rev. Dr. Paul E. Campbell, diocesan superintendent, welcomed the delegates. Dr. Muldoon discussed methods; Dr. H. W. Werner, professor of botany, gave demonstrations in biology; and Dr. J. R. Rosenberg, professor of physics, gave demonstrations in his subject.

INSTRUCTION IN SIGHT CONSERVATION

Training courses for teachers and supervisors in sight conservation will be offered under the auspices of the National Society for the Prevention of Blindness during the summer of 1933 at the following schools: Western Reserve University, Cleveland, Ohio, June 19 to July 28; University College, University of Chicago, Chicago, Ill., June 26 to August 1; Teachers' College, Columbia University, New York City, July 10 to August 18. A course will probably be offered also at State Teachers College, Buffalo, N. Y. Information may be obtained from the respective colleges or from the National Society for the Prevention of Blindness, 450 Seventh Ave., New York City.

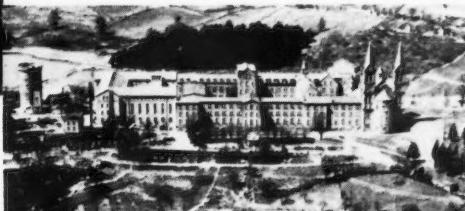
¶ Rev. JULIUS A. NIEUWLAND, C.S.C., professor of science at the University of Notre Dame, and discoverer of synthetic rubber, has been elected to a fellowship in the British Chemical Society.

PLENTY OF SNOWY LINENS, NOW, FOR THOSE 500 MEN!



St. Meinrad's Abbey, with a view of the American Champion Cascade Washer, Raytex Washer and Under-driven Extractor in its "all-American" laundry. Rev. Father Lambert, O.S.B., writes: "I suggest that anyone contemplating the installation of laundry machinery follow the slogan 'See American first,' for he will buy it at last!"

Historical old St. Meinrad's Abbey, St. Meinrad, Indiana, has solved its clean-linen problem, once and for all. Its governing body, with the cooperation of The American Laundry Machinery Company, has installed a modern power laundry right there at the Abbey. Plenty of linens now for the dormitory, dining-room and personal requirements of those 380 students and over 100 clergy! Plenty of money saved, too! Isn't it time for you to avail yourself of "American" laundry service? A visit from our Specialist will not obligate you in any way.



THE AMERICAN LAUNDRY MACHINERY COMPANY - CINCINNATI, OHIO

New Books of Value to Teachers

Altar and Sanctuary

By Angela A. Clenderim. Paper, 48 pp. 25 cents. The Catholic Action Committee of Women, Wichita, Kansas.

The little treatise, arranged for liturgical study clubs, discusses a great deal of matter in a few pages. It tells how to organize and conduct a study club, and then treats of the altar, the altar furnishings, linens, vessels, light and color in the liturgy, and vestments. The treatise is ample while not too involved. The historical and symbolic treatment is given in each case. The work deserves to be considered by all study clubs, and will be found useful as a preliminary to a more intensive study of the liturgy.

Providence Inventory Test in Music

By Richard D. Allen, Walter H. Butterfield, and Marguerite Tully. Package of 25, net \$1.10. Specimen set, 15 cents. World Book Company, Yonkers, N. Y.

These tests for grades four to nine cover the following items: letter name of each note, placing keynote, naming note values, recognizing key signature, recognizing measure signatures, naming rest values, giving syllable names of notes, recognizing familiar melodies, syllable names of bass staff, naming music symbols.

There are two forms, A and B. Each is provided with a key for scoring and a class-record form. A teacher's manual of directions explains the simple process of giving and scoring the tests.

A Little Sister Missionary

Translated from the French by Ida M. Smalley. Cloth, 230 pp. \$1.75. Benziger Bros., New York City.

It takes books such as this to make us realize that the age of saints is not gone by. In this work, the story of Sister Marie-Mercedes, of the Little Sisters of the Assumption, is told. It is an interesting story, an inspirational story, and a story of our own times. Anyone who could retain the lively good nature and humorous outlook, and saintly attitude that Sister Mercedes maintained in the face of the troubles she underwent, cannot fail to be an inspiration to all who know her.

Of Interest to Buyers

A NEW SIGHT-SAVING DESK

An interesting feature of the exhibit of the American Seating Company at the Minneapolis convention of the N.E.A. was the new American Henderson-Universal Sight-Saving and All-Purpose desk, which is illustrated on this page.

The new desk combines the essential features of two well-known desks — the American Universal and the Henderson Sight-Saving



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